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GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHAHAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDVUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	



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VOLUME I  
COOS TEXTS

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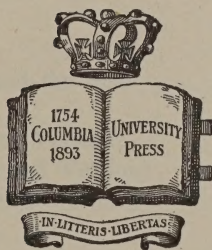
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VOLUME I  
COOS TEXTS

BY

LEO J. FRACHTENBERG



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VOLUME I

COOS TEXTS

LEO I. FRUCHTENBERG



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## INTRODUCTION.

THE texts contained in the present volume represent two different collections. The first nineteen myths were collected by me in the summer of 1909, under the auspices of the Bureau of American Ethnology. My sole informant was Jim Buchanan, a Coos Indian, living in Acme, Lane County, Oregon. He is at the present time the only member of the Coos tribe who still remembers and can relate coherently some of the myths and traditions of the by-gone generations. The texts numbered 20-32 were collected by Mr. Harry Hull St. Clair, 2d, in the summer of 1903. His informants, I understand, were Jim Buchanan and Tom Hollis, the latter of whom lives at present on the Siletz Reservation, in the State of Oregon.

Owing to the fact that a few texts obtained from Jim Buchanan were not as vivid in his memory as some of the other traditions, they will be found lacking in continuity of narration and in clearness of description. Some of these texts are abundant in obscure passages. We are in certain cases especially in doubt as to the performer of an action or to the identity of the speaker. While it might have been comparatively easy to restore to these passages their original definiteness, I thought it advisable (mainly from linguistic considerations) to let them stand as they were narrated, leaving the interpretation of the intended meaning to the good judgment of the reader.

As might have been expected, Mr. St. Clair's system of writing down the Indian texts is quite different from

the one adopted by me. I did not, however, on the whole, encounter any difficulties in transcribing his phonetic system in accordance with my own. Only in a few cases were the discrepancies so great as to necessitate a distinct treatment. These cases either cover words and phrases not familiar to me through my own texts, or they represent expressions which, in my judgment, may have been misheard, and consequently mis-spelled, by Mr. St. Clair. All such passages are printed in this work in *Italics*, and are accompanied in most cases by footnotes, in which I endeavor to show the original expression that may have been intended by the narrator. Section numbers referred to in the footnotes are those in my grammar of the Coos language, in "Handbook of American Indian Languages" (Bureau of American Ethnology, Bulletin 40, Part 2).

HARTLEY HALL,  
COLUMBIA UNIVERSITY,  
June, 1910.



## ALPHABET.

<i>a</i> . . . . .	Like <i>a</i> in German <i>Mann</i> .
<i>e</i> . . . . .	Like <i>e</i> in <i>helmet</i> .
<i>i</i> . . . . .	Like <i>i</i> in <i>it</i> .
<i>o</i> . . . . .	Like <i>o</i> in German <i>Mord</i> .
<i>u</i> . . . . .	Like <i>u</i> in German <i>Furcht</i> .
<i>ā</i> . . . . .	Like <i>a</i> in <i>car</i> .
<i>ē</i> . . . . .	Like <i>ea</i> in <i>great</i> .
<i>ī</i> . . . . .	Like <i>ee</i> in <i>team</i> .
<i>ō</i> . . . . .	Like <i>o</i> in <i>rose</i> .
<i>ū</i> . . . . .	Like <i>oo</i> in <i>too</i> .
<i>ē<sup>i</sup></i> . . . . .	Long <i>e</i> with an <i>i</i> -tinge.
<i>ō<sup>u</sup></i> . . . . .	Long <i>o</i> with a <i>u</i> -tinge.
<i>î, û</i> . . . . .	Vowels of very short quantities.
<i>ä</i> . . . . .	As in German <i>wählen</i> .
<i>a<sup>u</sup>, e<sup>i</sup>, E</i> . . . . .	Superior vowels indicated only by the position of the mouth.
<i>E</i> . . . . .	Obscure vowel.
<i>a<sup>i</sup></i> . . . . .	Like <i>i</i> in <i>island</i> .
<i>a<sup>u</sup></i> . . . . .	Like <i>ou</i> in <i>mouth</i> .
<i>e<sup>u</sup></i> . . . . .	Diphthong <i>e+u</i> .
<i>q</i> . . . . .	Velar <i>k</i> .
<i>q'</i> . . . . .	Same as preceding, with very great stress of explosion.
<i>γ</i> . . . . .	Velar spirant produced way back in the palate, which often sounds like weak <i>r</i> .
<i>x</i> . . . . .	Like <i>ch</i> in German <i>Bach</i> .
<i>g, k</i> . . . . .	As in English, sonants and surds difficult to distinguish.
<i>k'</i> . . . . .	Like <i>k</i> , with very great stress of explosion.
<i>g<sup>u</sup></i> . . . . .	Palatized <i>g</i> .
<i>k<sup>u</sup></i> . . . . .	Palatized <i>k</i> .
<i>k'<sup>u</sup></i> . . . . .	Palatized explosive <i>k</i> .
<i>x<sup>u</sup></i> . . . . .	Palatized <i>ch</i> .
<i>d, t</i> . . . . .	As in English, surds and sonants difficult to distinguish.
<i>t'</i> . . . . .	Like <i>t</i> , with very great stress of explosion.
<i>t<sup>h</sup></i> . . . . .	Aspirated <i>t</i> .
<i>s</i> . . . . .	As in English.
<i>c</i> . . . . .	Like <i>sh</i> in English <i>she</i> .
<i>dj</i> . . . . .	Like <i>j</i> in English <i>judge</i> .
<i>ts</i> . . . . .	As in English <i>sits</i> .
<i>tc</i> . . . . .	Like <i>ch</i> in English <i>church</i> .

- ts!*, *tc!* . . . Same as preceding, but with very great stress of explosion.  
*b*, *p* . . . . . As in English, surds and sonants difficult to distinguish.  
*p!* . . . . . Like *p*, with very great stress of explosion.  
*l*, *m*, *n* . . . . . As in English.  
 $\overset{\circ}{n}$  . . . . . Vocalized *n*.  
 $\bar{l}$ ,  $\bar{m}$ ,  $\bar{n}$  . . . . . Very long.  
*l* . . . . . Spirant lateral.  
 $\underset{\cdot}{l}$  . . . . . Sonant lateral pronounced very much like *dl*.  
 $\underset{\cdot}{L}$  . . . . . Surd lateral pronounced very much like *tl*.  
*L!* . . . . . Same as preceding, with very great stress of explosion.  
*ʔ* . . . . . Glottal catch.  
*x* . . . . . Velar aspiration.  
*x'* . . . . . Palatal aspiration.  
*h*, *y*, *w* . . . . . As in English.  
*'* . . . . . Stress accent.  
 $\sim$  . . . . . Accent with an interrogative intonation.



## CREATION MYTHS.

### I. ARROW YOUNG MEN (THE CREATION OF THE WORLD).

Two young men were travelling. They stopped in the middle of their journey, (and one of them said,) "How would it be if we two should try it? What do you think about it?" — "It would be good if we two should try it," answered the other one. "We ought to try it with that soot here." They had five pieces (disks) of soot. Now they stopped and dropped one piece into the ocean. The

MÍ'LAQ TCĀNÍ'YA.

ARROW YOUNG MEN.

Yûxwä' lE tcānī'ya. Ūx djînä'yam. Así'L djîne'títc<sup>1</sup>  
 Two the young men. They come singly. Halfway journey on  
 two

5 djînä'yam. Hí'nī ūx yū'yū. "Xtcí'tcūL, î la<sup>u</sup> ís k'!ínt?  
 come singly. There they stopped. "How would when the we try it?  
 two it be one(s) two

Xtcí'tcū ye<sup>s</sup> íluwe'x'tcís?" — "LE'γī il, yūL ís k'!ínt. T<sup>E</sup>q!e'en  
 How thy heart?" — "Good indeed if we try it. Soot  
 would two

lōwe'tc yūL ís k'!ínt." Kat'e'mís le'ūx hä'wis t<sup>E</sup>q!e'en.  
 that thing if we try it." Five their ready soot.  
 with would two

5 Ūx yū'wiyū. Yîxē' ūx tōwí'títs baltí'mîsetc. K'!äl!tä' ū  
 They stopped. One they dropped it ocean into. Without posses-  
 two two land sion

<sup>1</sup> The following explanation may be offered for this compound: *djî-* "to come;" *-n* distributive (§§ 25, 37); *-t* transitive (§ 26); *-ítc* modal (§§ 36, 67). See remark at end of Introduction as to section references.

world at that time was without land. Everything was covered with water. Again they dropped one piece (disk). The ocean was rolling over the disk. The next day they dropped another disk. Then they stopped at some small place and dropped another disk into the ocean. They looked at it from above. Now land began to appear, and they saw it. They were very glad when they saw the land coming up.

The next day they dropped another disk. Land began to stick out (come up). They looked frequently at the waves, that rolled back and forth continually. "What is

---

qā'yīs. Hats lōwe'entc nbaltí'misa. Asō' yīxēi' ūx tōwí'tits.  
 world. Just wholly with ocean it is. Again one they dropped it.  
 two

Tsō'nō la<sup>u</sup> kwíl<sup>u</sup>lā'nī lē baltí'mis. Helmí'hīs asō' yīxēi' ūx  
 Both ways that rolls to and the ocean. Next day again one they  
 one fro two

tōwí'tits. Hats qaici'nīs ūx yū'wiyū. Tsō asō' yīyēi' ūx  
 dropped it. Just small place they stopped. Now again one they  
 (on) two two

tōwí'tits. Xqa'wax la<sup>u</sup> kwína'ēiwat. Qeltc ūx kwí'nait.  
 dropped it. From above that (they) look at frequently. Down in they look at it.  
 one frequently. the man- two  
 ner of

5 Qapīyadjī'ye. Ūx k'íló'wīt tē l!tā. Hēkwa'in lē'γī he'ūx  
 (It) commences to They saw it that land. Very good their  
 come up. two there two

iluwe'x<sup>c</sup>tcīs, î la<sup>u</sup> qapīyādjī'ye.  
 heart when that commences to  
 one come up.

Helmí'hīs asō' yīxēi' ūx tōwí'tits. E'nek lē l!tā. Ūx  
 Next day again one they dropped it. Sticks the land. They  
 two out two

kwína'ēiwat hē hemkwí'tis. Hats yí'qa xwāndj wēl!lā'nī  
 look at it the heavy waves. Just continu- in this goes over  
 frequently ally manner back and forth  
 (pointing out)

lē xā<sup>a</sup>p. Hats yí'qa xqa'wax ūx kwína'ēiwat. "Tcī'tcū  
 the water. Just continu- from above they look at it fre- "How (is)  
 ally two quently.



your opinion?" said one of the two men. "Shall we try it again?" — "With what shall we try it?" asked the other one. The water was still rolling back and forth. "Let us split this mat." They did so, and placed the two pieces over the five disks of soot. Now they went down to examine it. Still the land was not solid enough. So one of them said, "Let us split this basket in two!" They split it, and put it on the sand beach. The waves

ye<sup>s</sup> ɪluwe'xcis? ɪs k'lint hanL aso'?" — "Di'ltce'tcū hanL  
thy heart? We try it shall again?" — "Something with shall  
two (interrog.)

te ɪs k'lint? Ta la<sup>u</sup> y'qa xwändj wēL!lä'nī te xā<sup>a</sup>p.  
these we try it? And that continu- thus goes over back that water.  
two one ally (pointing out) and forth there

"Te tcl'cīl yūL ɪs yō'qat." — "Xle'itc hanL ɪs k'lint."  
"That matting if we split it in — "With it shall we try it."  
there should two two." with two

Ā'yu xle'itc ūx k'lint. Xqa'wax la<sup>u</sup> tcī ūx hī'tō<sup>u</sup>ts.  
Surely with it they try it. From above that there they put it  
with two thing two down.

5 SiL'nēi la<sup>u</sup> tcī ūx hī'tō<sup>u</sup>ts. Ūx alqsā'ya. Tcī ūx ɪ'nq.  
Joined that there they put it down. They are afraid There they go  
together thing two of it. two down.

Ai'wa ɪn t<sup>e</sup>qai'lis le'ūx hā'wīs L!tā, ɪ la<sup>u</sup> tcī ūx hī'tō<sup>u</sup>ts  
Still not solid their ready land, when that there they put it  
two thing two down

he tcl'cīl. Tsō k!<sup>u</sup>tsi'. Hats y'qa xwändj wēL!ē' le xā<sup>a</sup>p  
the matting. Now hold back Just continu- thus it rolls the water  
(the waves). ally (pointing out)

le tcl'cīl'le'itc. Tsō xwändj ɪlt. "Te kā'wīl hanL ɪs yō'qat.  
the matting over. Now thus (he) tells "That basket shall we split it  
it to him. there two in two.

Y'ku la<sup>u</sup> ɪn le'γi?" Tsō ā'yu la<sup>u</sup> ūx yō'qat. Ā'yu la<sup>u</sup>  
Perhaps that not good? Now surely that they split it Surely that  
would be thing thing two in two. thing

10 tcī ūx hī'tō<sup>u</sup>ts. SiL'nēi la<sup>u</sup> tcī ūx hī'tō<sup>u</sup>ts. Tsō ɪtce'isetc  
there they put it Joined that there they put it Now ocean beach  
two down. together thing two down. on

la<sup>u</sup> ūx hī'tō<sup>u</sup>ts. Tsa'xwīts ɪtce'is le'ūx hā'wīs L!tā. Tcī  
that they put it || [Sand ocean their ready land. There  
thing two down. beach two

were held back now, since the water was able to go down through the basket. Now the young men went down and examined the land. "This will do," said one of them. — "It's good that way."

Now they began to look around the world which they had created. There were no trees. "Suppose we set up some trees," said one of them. "It would be very good," answered the other one. Then they stuck into the ground the feathers of an eagle. The feathers began

la<sup>u</sup> ûx hî'tō<sup>u</sup>ts. Yō'qē le kā'wîl. Tsō k!<sup>u</sup>tsî' le g'îlō'mîs.  
that they put it It split the basket. Now hold back the waves.  
thing two down.

Tsō cîl xwändjî'ye, î la<sup>u</sup> k!<sup>u</sup>tsî'. Hats qełtc xwa'mtat  
Now indeed that way it got, when these held back Just down in to go through  
(the waves). the manner of it is caused

le xā<sup>a</sup>p. Tsō tcî ûx î'ng. Asō' k!<sup>u</sup>tsî'. Asō' qełtc  
the water. Now there they went Again hold black. Again down in  
two down. the manner of

xwa'mtat tē xā<sup>a</sup>p. Qełtc tcî ûx îna'qa. La<sup>u</sup> ûx  
to go through that water. Down in there they went down. That they  
it is caused there the manner of two thing two

5 L!x'îneî'wat. "Tsō hanL tsî yî'qa xwändj. Tsō le'γî, yî<sup>1</sup>  
examine it for "Now shall only always that way Now good when  
some time. (be).

xwändj."  
that way (it is)."

Tsō ûx îō<sup>u</sup>x<sup>a</sup>tā'ya le'ûx hā'wîs L!tā. K!ānî'k'în û  
Now they watch it their ready land. Without wood (pos-  
two two sess.)

qā'yîs.<sup>2</sup> "Xtcî'tcū ye<sup>2</sup> îluwe'x<sup>a</sup>tcîs? Gō<sup>u</sup>s qantc hanL yîxēi'  
world. "How (modal) thy heart? All where shall one

îs lemî'yat?" — "LE'γî hanLel, yanL xwändj." Tsō ā'yu  
we to stand up "Good will be if shall that way Now surely  
two cause it?" — surely, (it be)."

10 gō<sup>u</sup>s qantc yîxēi' ûx lemî'yat le mexā'ye û kwā'x<sup>u</sup>. Ła û  
every where one they to stand up the eagle his feathers. Goes its  
two cause it

ha<sup>u</sup>'we<sup>2</sup> le'ûx hā'wîs L!tā. Māndj qa'wax Ła û ha<sup>u</sup>'we<sup>2</sup>  
growth (of) their two ready land. Already high up went its growth (of)

<sup>1</sup> See § 10.

<sup>2</sup> See §§ 97, 118, 55.

to grow, and developed soon into fir-trees. "All kinds of trees shall grow," said the older man. All the different kinds of trees commenced to grow. "Suppose we create animals," said one of the young men. "It won't be good if there shouldn't be any animals. The future generations ought to have animals." (Then they created animals.)

Early in the morning they went to look at the world they had created. Suddenly they saw tracks on the ocean beach. "Whose tracks may these be?" asked one of them. They followed the tracks, and soon came upon a person

---

le'ûx hä'wîs l!tā. "Kwî'yał hanL hats is łō<sup>ux</sup>tā'ya." Ā'yu  
 their ready land. "Now shall just we watch it." Surely  
 two two

ûx łō<sup>ux</sup>tā'ya. LE mexä'ye û kwä'x<sup>u</sup> la<sup>u</sup> le'wî TE tskwa'xLîs.  
 they watch it. The eagle his feathers those are those fir-trees.  
 two there

"Gō<sup>us</sup> dił hanL hä'wî." Wändj lLä'xEM. Ā'yu gō<sup>us</sup> dił  
 "All some- shall grow." Thus talking Surely everything  
 thing (condition).

hä'wî. "Xtcî'tcū ye<sup>s</sup> iluwe'xtcîs, yūL ntc!a'ha<sup>1</sup> dił. In  
 grew up. "How thy heart, if with walkers some- Not  
 would be thing.

5 le'γī hanL, î la<sup>u</sup> k'lāntcla'ha dił. LE'γī hanL, î la<sup>u</sup>  
 good will be when that without animals (will be). Good will (be) when that  
 (world) (world)

ntcla'ha dił. Yîqā'ntcîmēx mā hanL la<sup>u</sup> kwîna'ēi'wat."  
 with animals Last people shall these look at always."  
 (will be).

Tsxā'yat la<sup>u</sup> ûx sîtsî'nt he'ûx hä'wîs l!tā. Haqa'tî  
 Early in the these they go to see their ready land. Tracks  
 morning two two

łāā'ya łtce'isite le'ûx nhä'wîs l!tā. "Yîku wîti'ye TE cku  
 go to it beach on their on ready land. "May be who it is that it  
 (of) two must be

hî'nî łā?" Tsō la<sup>u</sup> ûx tkwîltsō'wat. Ūx k'îti'wîta. Tcle  
 there went?" Now these they are following him. They overtook him. The back  
 two two (of something)

---

<sup>1</sup> *n*- adverbial (§ 21); -*tc!a*- "to walk;" -*a* auxiliary (§§ 44, 10); literally, "something that has walkers (legs)," hence "animals."



sitting (on the top of a snag). "You, indeed, must have made these tracks. Who are you?" — "I am a medicine-man," answered the person whose face was painted all over with red paint. "You have no right to travel here. This is our world, we have made it. Are you surely a medicine-man?" They seized the stranger and killed him. Then they spilled his blood in all directions, and said to him, "You will be nothing, the last generation shall see you."

Then they turned back. Suddenly one of them became pregnant. The child could not come out. "What will become of us? We ought to have wives." None of them had done anything; nevertheless he became pregnant.

- 
- mä x'ne'et. Tcī ha'lqait. "E<sup>s</sup>ne cīlī'ye, tē cku e<sup>s</sup>djī.  
 (the) to be on top There came to him. "Thou, indeed that must thou  
 person was caused. (they) it is have come.  
 E<sup>s</sup>xtcī'tcū mā?" — "Nīloxqai'nīs mā īl." Mā'lukwētc  
 Thou what person?" — "I medicine person surely." Paint with  
 sort (am)  
 ītā'yā<sup>u</sup> lä ä. "E<sup>s</sup>ne cīl. Ēn qantc yīxu'mē. Tē la<sup>u</sup>  
 painted his face. "Thou indeed Thou where travel around. That the  
 (it is)! not there one  
 ŋha<sup>ux</sup>ts tē l'tā. Ā'yu e<sup>s</sup>īloxqai'nīs ī?" Mā qesqā'yu.  
 I made it that land. Surely thou medicine interrog.?" (The) seized you.  
 there (man) person  
 5 Mā wīk'ī'ye. Mā tsū'tsū. "Ēn hanl di'ī." Gō<sup>us</sup> qantc  
 (The) beaten was. (The) killed was. "Thou shall some- Everywhere  
 person person not (be) thing."  
 la<sup>u</sup> qeqai'cū lä wī'tīn. "Xyīqā'ntcīmēx mā hanl e<sup>s</sup>kwī'naīl."  
 that clubbed is his blood. "The last people shall thee see  
 one he—thee."  
 Asō' xle'tix. ūx hu'xltet. Hats k'!āhuwā'was mītsīltī'ye.  
 Again from they turn back. Just without delay pregnant (he)  
 there two became.  
 Īn tcītē ha<sup>u</sup> l'ēitc hē ā'la. "Yī'kwanl īs xtcī'tcīye?  
 Not way that to go out the child. "May be shall we how become?  
 one two  
 LE'γī yūl īs nhū'mā'k'ēhe." Mā īn tcītē xaīt. Mā ūx  
 Good if we with women be." Really not manner (he) Really they  
 would two did it. two

The child was all the time trying to come out, but could not do it. So they sent some one to the north, and told him, "There is a man living there. He is a good man. Bring him here." Some one went to get him. They went out in a canoe. To their surprise, there were no waves. So they wished that waves would come. "Five times shall the north wind come and (bring) five breakers." And so it was. They were waiting for the fifth wave. And when this came, they went ashore. (They found the

in tcitc xaft. Mā la<sup>u</sup> mītsīltī'ye. Ta la<sup>u</sup> qanō'tca ūnuwīt  
nothing did it. Never-that pregnant be- And that outside to pulls  
theless one came. one

le ā'la. Hats in qantc la<sup>u</sup> l'ē'itc la ā'la. Tsō mā īlt.  
the child. Just not way that to go his child. Now person (he)  
one out sent (it).

Bī'ldje mā īlt. "Hī'nī hanL mā lōwa'kats. LE'γī mā.  
Ocean to person (he) "There (future) person lives. Good person.  
sent.

La<sup>u</sup> hanL cīn łatsā'ya." Tsō ā'yu łatsōtēm. Ā'yu ī'x'etc  
That shall you go and get Now surely went to get Surely canoe  
one him." him (some- body indef.) with

5 īt dji baltī'mīsītc. "Yū c<sup>E</sup> han xtcī'tcīye, tsī nk'läg'īlō'-  
they come ocean on. "Very sur- (future) how is it merely with without  
prise

mīs?" Ā'yu g'īlō'mīs hā'wītsqem. "Kat'E'misen is hanL  
breakers?" Surely waves ready made "Five times we shall  
themselves. two (have)

qa'ī'mīx. Kat'E'mīs hanL le qailā'was." Ā'yu yī'qa xwāndj.  
north wind. Five shall the rollers." Surely continu- that way.  
(be) ally

Ā'yu la<sup>u</sup> łaqā'ē'wat kat'E'mīs qailā'was. Ltcī'wat. Xka-  
Surely these wait a long five rollers. (One) is counting At  
time for them.

t'E'mīsīs qailā'wasetc hanL hī'yet! Ā'yu yī'qa xwāndj.  
fifth wave with will (he) go Surely just that way.  
ashore.

10 Xtcitc he le tcīne'henī, la<sup>u</sup> ā'yu yī'qa xwāndj. Ā'yu  
Whatever usu- he thinking is, that surely just that way. Surely  
ally thing

man, and brought him to the pregnant person.) As soon as he saw the pregnant man, he took out the child. It was a girl. From this girl all the people took their origin. She caused the people to multiply, and to inhabit the world.

Now the young men continued their journey. They once more examined the world which they had created, and found it to be good. Everything began to assume its present appearance.

They both had bows. "How would it be if we should shoot towards the sky?" Indeed, they began to shoot. They looked at their arrows as they were shooting them.

hī'yet!. K'īlō'wīt lE mītsī'le. Ā'yu l!tcī'yat hE ā'la. Hēi,  
(he) went (He) saw him the pregnant Surely to go out the child. Verily,  
ashore. (one). he caused it

cīl kwē'ik-ī'ye. Xle'tīx' la<sup>u</sup> łai'x'tset lex kwē'ik' ā'lahē'tc.  
in- girl it was. From there that to go it was the girl child from.  
deed, (from) one caused, from

His inłheni'yees la<sup>u</sup> hā'wī. Xle'tīx' la<sup>u</sup> łai'x'tset. La<sup>u</sup>  
Also not long time that grew up. From there that to go (forth) That  
one (from) one it was caused.

xwāndj tE la<sup>u</sup> nmā'heñet. Xle'tīx' ha<sup>u</sup> nā'antu lE mā.  
thus that that with people it is. From here that many be- the people.  
one (world) (from) one came

5 ĪnīExa'ña la<sup>u</sup> hū<sup>u</sup>mīsisā'nī.

Themselves these marry continually  
(alone) each other.

Tsō ūx qayuwatī'ye. Ūx l!x'īnēi'wat le'ūx hā'wis l!tā.  
Now they commence to They examine fre- their ready land.  
two two travel. two quently two

LE'yī cīl. Gō<sup>u</sup>s dīl łai'x'tset hEX kwī'na<sup>u</sup>tc. "Tsō hanL  
Good indeed. Everything to begin it the appearance. "Now shall  
was caused

tsī yī'qa xwāndj."  
merely always that way."  
(be)

Īk'ī ūx nkwa'xla. "Xtcī'tcūl ī qā'yīsetc la<sup>u</sup> īs k!wīnt?"  
Both they with bows are. "How would when sky towards these we shoot it?"  
two (it be) two

10 Tsō ā'yu ūx k!wīnt. Ūx kwīna'ēi'wat, ī la<sup>u</sup> łā lE mī'łaq.  
Now surely they shoot it. They look at it when that goes the arrow.  
two two (frequent.) one



"You too ought to shoot one arrow," said one of the young men. "Shoot it so that it shall hit the shaft of mine, and it will look as if it were one arrow; but don't shoot too hard!" He shot and hit it. "Shoot again!" Their arrows became joined, and reached down to the place where they were standing. "Suppose we climb up now!" — "All right!" They shook the arrows. "Are they firm? Won't they come apart? — Now you try to climb up!" He climbed up. "This is very good indeed."

"His hanL e'xkan yîxēi' e<sup>g</sup>k!wînt. Len k!wa'lep hanL

"Also shalt thou one thou shoot it. The at shaft of arrow shalt  
e<sup>g</sup>tō'hîts. Yîqax hanL kwa îs yîxēi'. In L yū Ynuwî  
thou hit it. Right away shall as if we one. Not must very hard  
(be) two

k!wî'nte." Ā'yu k!wînt. Ā'yu tō'hîts. "Kwî'yał asō'  
shoot it Surely (he) shot it. Surely (he) hit it. "Now again  
(imperative)."

k!wî'nte." SiLneihî'ye le'ûx mî'laq. Tsō asō' halt! k!wînt.  
shoot it Joined became their arrows. Now again now (he) shot  
(imperative). two at it.

5 Asō' siLneihî'ye le'ûx mî'laq. Qe'ltce tsî'x'ti he'laq le'ûx  
Again joined became their arrows. In the over here arrived their  
two manner of down to two

mî'laq, î la<sup>u</sup> ûx siLLa'nāya.<sup>1</sup> Tsō ā'yu ûx kwîna'ēiwat  
arrows, when these they to join make them Now surely they look at them  
two continually. two (frequent.)

le'ûx mî'laq siL'nēi. "Xtci'tcū ye<sup>s</sup> îluwe'xtcîs, yūL hî'nî  
their arrows joined "How (is) thy heart, if there  
two together. would

îs helāq?" — "LE'γî ūL îl." Ūx lí'cît. "La<sup>u</sup> t<sup>e</sup>qai'lîs î?  
we climb up?" — "Good (it) (be) They shake it "That solid inter-  
two would surely. two (the one rog.  
arrows).

In kwanL tca'u'tat î? — HamîL e'ne e<sup>g</sup>helāq. K!l'nte.  
Not as if shall to come (inter- Please thou thou climb Try it  
apart rog.) — up. (imperative).  
be caused

10 Tsō hanL kāsî'ye e<sup>g</sup>x'întset." Tsō ā'yu helāq. "Mā cîl  
Now shall almost it thou to be on top, Now surely (he) "But in-  
gets be caused." climbed up. deed

<sup>1</sup> siL- "to join" (see § 83); -anāya (§ 50).

Then the other man climbed up. They looked down, and saw the beautiful appearance of the world which they had created. Nobody knows what became of the two young men. Here the story ends.

## 2. THE CROW (AND THE THUNDER-BIRD).

The Crow's language used to be very loud. He was talking all the time. There was no low tide, and consequently he could not obtain any food. The Crow always knows the people's thoughts. Whatever one contemplates

le'γī." Tsō his xā helāq. Tsō i'k'i qa'xantc ûx x'întset.  
good Now also he climbed Now both in the man- they to be on top  
 (it is)." up. ner of high up two were caused.  
 Xqa'wax qetlc ûx îlx. Hēkwa'in le'γī xkwī'na<sup>tc</sup> le'ûx  
From above in the they look. Very good the appearance (of) their  
 manner two two  
 of down

hā'wîs Ltā. In kwee'niyēm tcitc ûx itsēm. Xwāndj La  
ready land. Not knows it what they became That way only  
 (indef.) two (of).

kwee'niyēm. Tsō yîqai'nī ā'wîxEM.  
know it (indef.). Now right here end, it is.

## 2. MĀ'QAL.

CROW.

- 5 Mā'qal lä û L!ē'yîs te he'mîs L!ē'yîs. Gō<sup>us</sup> mî'lātc he  
Crow his (pos- language that big language. All time custom-  
 sess.) there arily  
 la<sup>u</sup> L!ā'xEM. In tcl!ē'xEM te lā'nîk'. In tcitc la<sup>u</sup>  
that talking Not dry (condition) that river. Not way that  
 one (condition). there one  
 tsxau'wat he wîx'î'lis. [Xyí'xēi dā'mîl la<sup>u</sup> dōwā'ya lä  
(to) kill it the food. [One man (is) (he) wants his  
 the one  
 L!ē'yîs.] Gō<sup>us</sup> mî'lātc he la<sup>u</sup> kwîna'ēiwat lî'ye îluwe'x<sup>tc</sup>cîs  
language ] All time custom- that looks at it thy heart  
 arily one (frequent.)

(doing), he is able to tell it. When a person is doomed to die, the Crow knows it. He is also able to tell whenever a person wants to go anywhere. He is talking all the time.

Once a man came to Crow, and said, "You are talking too much. Let us trade our languages. I'll give you my speech." At the same time the river was full of water, and there was no low tide. So Crow answered, "Good, let us trade!" They traded; and the other man received Thunder's language, while Crow obtained his present-day

- lEX mā'qal. Xtcītc he e<sup>c</sup>tcīne'henī, la<sup>u</sup> xwāndj he  
the crow. What custom- thou thinking art this that way custom-  
arily
- e<sup>s</sup>kwīskwī'īl lEX mā'qal. Ġ e<sup>s</sup>lEqa<sup>u</sup>'we Eīt, la<sup>u</sup> xwāndj  
thee informs the crow. When thou to die about this that way  
he—thee to,
- e<sup>s</sup>kwīskwī'īl. La<sup>u</sup> Ġ qantc Eīt e<sup>s</sup>la, la<sup>u</sup> xwāndj e<sup>s</sup>kwīskwī'īl.  
thee informs That when any- about thou that that way thee informs  
he—thee. one where to go, one he—thee.
- La<sup>u</sup> gō<sup>u</sup>s mī'lātc he L'ä'xEM.  
That all time custom- talk, in the  
one arily act of.
- 5 Xy'xēi dā'mīl la<sup>u</sup> ha'lqait. La<sup>u</sup> xwāndj īlt. "Halt!yū  
One man (to) (he) came That that way told it "Too  
that one to him. one to him.
- ī'nuwī e<sup>s</sup>L'ä'xEM. Xtcī'tcūL yūL īs sō<sup>x</sup>tītā'nī<sup>1</sup> L'ē'yīs? Halt!  
loud thou talkest, How would if we trade mutu- language? Now  
act of. it be would two ally
- ūL e<sup>s</sup>ne li'ye L'ē'yīs tē L'ē'yīs." Gō<sup>u</sup>s mī'lātc ha<sup>u</sup> paā'hīt  
wouldst thou thy language that language All time this is filled  
(as) my (have)." one
- tE cī'tctī xā<sup>a</sup>'pētē. In tclle'xEM ū qā'yīs. Tsō wāndj  
that river water with. Not dry (condi- (pos- world. Now thus  
there tion) sess.)
- L'ä'xEM. "LE'yī hanlel, yanL īs sō<sup>x</sup>tītā'nī." <sup>1</sup> Tsō ā'yu  
talk, act of. "Good will be if shall we trade mutually." Now surely  
surely two
- 10 ūx sō<sup>x</sup>tītā'nī.<sup>1</sup> Halt! xā lä ū L'ē'yīs hE tsŋ'na. Ta halt!  
they trade mutually. Now he his his language the thunder. And now  
two (as)

<sup>1</sup> sō<sup>x</sup>t- "to trade" (see § 83); -ānī distributive.



language. Now, Crow said to him, "Speak with this language." He did so, and the ground almost shook as he spoke. Again Crow said to him, "Whenever you get angry, you shall use this language." Then the man said to Crow, "Now try my language!" Crow tried it, and liked it very much. Whenever he twinkled his eyes, it began to lighten. So they exchanged languages.

Then the man said to Crow, "Close your eyes, and the water will run down. One-half of the ocean will be-

- 
- xä mā'qal lē'yis. Tsō wändj ilt. "Hamil xle'itc  
 he Crow language. Now that way (he) told "Please with it  
 (has) it to him. with  
 e<sup>e</sup>l!äts." Ā'yu xle'itc l!äts. Kā<sup>a</sup>s kwa l'cat he l!tā, i  
 thou speak." Surely with it (he) Almost as if is shak- the ground, when  
 with spoke. ing it  
 xle'itc l!äts. Tsō xwändj ilt. "Tsō yanlawe di<sup>i</sup>  
 with it (he) Now that way (he) told "Now if shalt some-  
 with spoke. it to him. customarily thing  
 e<sup>e</sup>qa<sup>u</sup>wenīsa'nāya, tsō hanlawe xle'itc i<sup>n</sup>uwī e<sup>e</sup>l!ä'xEM."  
 thou get mad at it, now shalt custom- with it loud thou talk act  
 arily with of."  
 5 Tsō xwändj ilt. "MIL halt! e<sup>e</sup>ne xle'itc e<sup>e</sup>l!äts te<sup>n</sup>  
 Now that way (he) told "Please now thou with it thou speak this  
 it to him. with my  
 xl!ē'yis." Ā'yu le'yi le lē'yis, i xle'itc l!äts. Yuwe  
 with language." Surely good the language, when with it (he) Whenever  
 with spoke. with spoke.  
 yi<sup>i</sup>mat ha<sup>u</sup> gō<sup>u</sup>s mī'lātc lōk<sup>u</sup>lō'kwaai. "LE'yi sla. Īs  
 is twinkling that all time (he) lightning "Good cousin. We  
 (his eyes) one makes. two  
 sō<sup>x</sup>tītā'nī<sup>1</sup> hanlel."  
 trade mutually shall surely."  
 Tsō xwändj ilt. "L!le'x L. Łk!wī hanl te xā<sup>a</sup>p.  
 Now that way (he) told "Shut thy neces- Run down shall that water.  
 it to him. eyes sarily. there  
 (imperative)  
 10 HE qa'tes hanl tclle'xEM le baltī'mis. Gō<sup>u</sup>s tcitc wix'i'lis  
 The half will (be) dry (condi- the ocean. All kind(s) food  
 tion) (in)
- 

<sup>1</sup> sō<sup>x</sup>l- "to trade" (see § 83); -ānī distributive.

come dry, and likewise all kinds of food. Whatever you pick up shall be your food; but you may look only when I tell you to do so." Crow closed his eyes, and the water commenced to run down. He soon got tired waiting, and opened his eyes. To his surprise, the river was almost dry. (He again closed his eyes.)

All kinds of food (fishes) began to flop around. He heard the noise, and decided to open his eyes; but as soon as he opened them, the other man yelled to him, "You are looking too soon! I haven't told you yet to open your eyes!" After a while, Crow was permitted to

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hanL tcī tclī'ye. La<sup>u</sup> yanLawe e<sup>s</sup>k'ī'mstīt la<sup>u</sup> hanLawe  
will there dry become. That if shalt thou pickest that shalt (custom-  
one (customarily) one arily)

e<sup>s</sup>Lōwē'wat. Tsō hanL ne'xkan wändj e<sup>s</sup>īlta'mī, tsō hanL  
thou eat it Now shall I that way thee tell it now shalt  
(frequent.) to I—thee,

te'ma e<sup>s</sup>īlx." Tsō ā'yu l!le'et. Tsō ɬk!wī le xāp. Ā'ya  
then thou look." Now surely to close Now runs the water. Gone  
(his eyes) down  
were caused.

û iluwe'x<sup>s</sup>tcīs, î la<sup>u</sup> ɬk!wa'k<sup>u</sup> le xāp. Tsō tclī le ɬā'nīk.  
his heart, when that runs down the water. Now dry is the river.  
one continually

# 5 HE qa'tes tclī.

The half dry is.

Tsäyā'na<sup>ut</sup>c wīx'ī'lis lela<sup>u</sup> qal!āxex'ī'we.<sup>1</sup> La<sup>u</sup> klaya-  
Small (plural) in food that is it begins to flop That hears it  
the manner of the one back and forth. one

ha'e'wat. "Yī'kūL tcītc, yūL xqe'ltc nīlx?" Wändj  
(frequent.) "May be how if in the man- I look?" Thus  
would be should ner of slow

tcīne'henī. "Halt!yū le e<sup>s</sup>īlx. Mā in xwändj te e<sup>s</sup>īlta'mī.  
thinking "Too quick thou But not thus this thee told it  
(he) is. lookest. to I—thee.

Mā yū le e<sup>s</sup>īlx. HE hanLe<sup>l</sup> yī'qa xwändj." Wändj ilt.  
But very soon thou It shall surely just thus (be)." Thus (he) told  
lookest. it to him.

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<sup>1</sup> L!ax- "to flop" (see § 83); -īwe inchoative.

open his eyes. He saw the different kinds of food lying along the beach.

Then Crow said, "I'll exchange my lightning for the evening low tide." They did so; and the other man came into the possession of the lightning, while Crow obtained the evening low tide. Crow said to the man, "Whenever you speak, there will be lightning." The man tried it, and it was so. Then he spoke with the Thunder language.

Crow said to him, "Now you are all right." Then the

Tsō k'łō'wīt he wîx'î'lis, î la<sup>u</sup> wîna'qaxem. K'łō'wīt  
Now (he) saw it the food, when that (in) piled up (He) saw it  
one condition, it is.

łtcila'ais. Tsō hānL tsî yî'qa xwändj.  
shore close Now shall only always that way.  
to place. (be)

Tsō xwändj lłä'xem. "Ntsela'tse hanL e<sup>s</sup>ha<sup>u</sup>wēi'wat  
Now thus talking "With evening shalt thou have it  
condition. low tide it is (frequent.),

sla." — "Halt! hanL nlō'wakwa pha<sup>u</sup>wēi'wat." Ta ā'yu  
cousin." — "Now shall with lightning it is I have it (frequent.)" And surely

5 ntsela'tse ha<sup>u</sup>wēi'wat. Halt! xā'ka he lō'wak<sup>u</sup> lłā<sup>a</sup>. LE  
with evening (he) has it Now he the lightning (has as) It  
low tide it is (frequent.) booty.

xwändj, towe qau'mîtc he telli û qā'yîs.<sup>1</sup> "YanLawe  
that way, why evening custom- dry (pos- world. "If shalt  
towards arily it is sess.) customarily

e<sup>s</sup>lłäts eîtc, la<sup>u</sup> e<sup>s</sup>lō'kwît hanLawe." Tsō xwändj îlt.  
thou speak about that thou lightning shalt custom- Now that way (he) told  
to, one make arily." it to him.

"HamîL e<sup>s</sup>lō'kwît." Ā'yu lō'kwît. Ta hîs ā'yu xle'îtc  
"Please thou lightning Surely (he) light- And also surely with it  
make." ning made. with

lłäts. LEX tsṇna'hetc, xle'îtc lłäts. Ā'yu xle'îtc lłäts  
(he) The thunder with with it (he) Surely with it (he)  
spoke. with with spoke. with spoke

10 le tsṇna'hetc.  
the thunder with.

Wändj îlt. "Tsō le'γî ye<sup>s</sup>ne'îtc." Wändj îlt. "MîL  
Thus (he) told "Now good thee with." That way (he) told "Please  
it to him. it to him.

<sup>1</sup> See §§ 97, 118.



man said to Crow, "Suppose you try to speak with the language which I gave you." Crow spoke with it, and the man said, "Whenever some one is ready to come from anywhere, you will make this event known. You shall always talk at the sight of a person. You will watch, if anything bad gets ready to come (here)." Thus the man spoke.

And, indeed, it is so nowadays; for such is at the present Crow's custom. He is always talking whenever he sees a person. Here the story ends. Thus people know (the story of) the Thunder (and) the Crow.

halt! e<sup>s</sup>ne xle'itc e<sup>s</sup>Lläts tex mā'qal Llē'yis." Ā'yu xle'itc  
now thou with it thou speak this Crow language." Surely with it  
with with with with

Lläts. "Gō<sup>u</sup>s mī'lātc hanLawe xle'itc e<sup>s</sup>Llä'xEM." Wändj  
(he) / "All time shalt usually with it thou talking Thus  
spoke. with condition (be in)."

īlt. "YanLawe xqantc mā hū'yam, lela<sup>u</sup> hanLawe  
(he) told "If shall usually from where person (be) ready this is shalt usually  
it to him. (to come), the thing

e<sup>s</sup>kwā'nā'ya." Xwändj īlt. "Ta wändj hanLawe e<sup>s</sup>Llä'-  
thou to know make it." Thus (he) told "And thus shalt usually thou  
it to him. talking

5 xEM. YanLawe mā e<sup>s</sup>kwīna'ē'wat, le wändj hanLawe  
condition. If shalt usually (a) thou see it (frequent.), it thus shalt usually  
person

e<sup>s</sup>īlt. E<sup>s</sup>lōwītī'yeqEM hanL, î ī'nta dīl hū'yam." Wändj  
thou tell Thou watch thyself shalt, when bad some- (is) ready Thus  
it to it. thing (to come)."

Llä'xEM.

talking, act  
of, he is (in).

La<sup>u</sup> ā'yu yī'qa xwändj. Wändj he tama'his te mā'qal  
This surely always that way. Thus the custom (of) that Crow  
thing there

tī'x'tse. Î e<sup>s</sup>k'îō'wītū, la<sup>u</sup> Llä'xEM le mā'qal. Tsō tsī  
to-day. When thee sees, that talking in the Crow. Now only  
he—thee one the habit of (is)

10 yīqai'nī āwī'xEM. Wändj la ûx kwee'niyēm te ûx tsp'na  
right here end it is. Thus only them know they these Thunder  
two (indef.) — them them two

ûx mā'qal  
them Crow.  
two

## 3. HÄ'TCÎT!

Mändj tsî nmä'heñet. Mändj tsî nhä'tcît!e û qä'yîs.<sup>1</sup>  
Hä'tcît! û ā'la. Hexä' ā'la, le hä'tcît! tō'mîl. Ūx kwee'tî.  
Yû'xwä û hū'mä'k'e la ā'la. Yû'xwä û hî'me.

Yî'xen qařimî'ye la<sup>u</sup> lē'itc häł tō'mîl. Qa'nōtc stō<sup>u</sup>q  
5 läl tō'mîl. lē'itc läl tō'mîl lē'i'tcîs. Tsä'yux<sup>u</sup> tcîcî'mîł  
lemî'ye. La<sup>u</sup> hî'nî lē'i'tct<sup>e</sup>xem. Hē'hats nwí'tîne hîtc lä  
k<sup>u</sup>hä'yeq, î stō'waq. La<sup>u</sup> kwîna'ē'wat. Qatcînehenî'we.  
Tcî la<sup>u</sup> lāi'yat le tsä'yux<sup>u</sup> tcîcî'mîłetc lemî'ye. To'qmas  
k'îł'wîł kla'wat. Wändj lāts. "E<sup>e</sup>k!a'wat nex<sup>2</sup> k<sup>u</sup>hä'yeq."  
10 Tsō ā'yu qak'e'wiye. Hä'kwāł x'ā'ā'yam le lî'kwîł. Yū  
nehäwî'tsen to'qmas kla'wat.

Tcî ūx he'laq le temî'sîn. Kwîlē'litc tsxū la ā'la.  
Wändj îlt lä temî'sîn. "Îc la'tsîł le'ic e'k<sup>u</sup>lātc. Tēi ha-  
tā'yîms mîx'sō'wēi kla'wat. Tēi hanl tō'hîts." Ā'yu ūx  
15 lațsā'ya. HE hatā'yîms mîx'sō'wēi kla'wat he to'qmas.  
La û ha<sup>u</sup>'we<sup>1</sup> le tcîcî'mîł. Mändj qa'wax la û ha<sup>u</sup>'we<sup>1</sup> le  
tcîcî'mîł.

Ā'yu he'laq nmî'laqa nkwā'xla. "Tēi tōhî'tse te to'qmas  
kla'wat." Ā'yu k!wînt. Kā's tō'hîts. "Kā's e<sup>e</sup>tō'hîts. —  
20 E<sup>e</sup>hā'wî nex tcîcî'mîł. — Asō' k!wî'nte." Kā's tō'hîts hex  
dî'łōł. "E<sup>e</sup>helāq. Xyî'helq hanl e'k!wînt." Ā'yu qa'xante  
helāq. "E<sup>e</sup>hā'wî nex tcîcî'mîł. — Asō' k!wî'nte. Kā's  
e<sup>e</sup>tō'hîts." l!ha'wais ūx tî'k'îne le tsäyā'ne tî'mîłi hî'me<sup>3</sup>  
le'ūx npkā'katc. Wändj l!ā'xem häł tō'mîl: "E<sup>e</sup>hā'wî  
25 nex tcîcî'mîł." Wändj ūx kwîskwî'wat le'ūx e'k<sup>u</sup>lātc.

<sup>1</sup> See §§ 97, 118.<sup>2</sup> See § 23.<sup>3</sup> See § 116.

## 3. THE ASCENT TO HEAVEN.

The world was already inhabited. Hä'tcît!<sup>1</sup> lived in it. Hä'tcît!<sup>1</sup> had a child. It was the old man's boy. They two lived together. His child had two wives and two children.

One evening the old man went out. He stood outside, that old man. That old man went out to defecate. A small spruce-tree was standing there. There he was defecating. Suddenly (he saw) blood on his excrement, as he stood up. He looked at it, and began to think. He put it on the small spruce-tree that was standing there. He saw a woodpecker peck at it. Thus he spoke: "Peck at my excrement." Indeed, he began to peck at it. His feathers were kind of reddish. It was a very pretty woodpecker (that) pecked at it.

His grandchildren arrived there. His boy was in the sweat-house. Thus he spoke to his grandchildren: "You two go and get your father. He shall hit the one who pecks at this lucky money." Surely, they went to get him. The woodpecker was pecking at the lucky money. The spruce-tree began to grow. Soon it grew (to be) high.

(His boy) arrived with a bow and arrows. "Hit this woodpecker (who) is pecking (at it)." He shot and almost hit it. "You almost hit it" (said his father to him). "You grow, O my spruce-tree! — Shoot at it again." The young man nearly hit it. "Climb up, from a near distance you shall shoot at it." He climbed up. "You grow, O my spruce-tree! — Shoot at it again, you almost hit it." The two little boys were standing near their grandfather. Thus the old man was talking: "You grow, O my spruce-tree!" They two told this to their father. The father of

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<sup>1</sup> This word means "story." The narrator substituted this name for the proper name, which he had forgotten.



Qa'wax l<sup>e</sup>'et le'ûx e'k<sup>u</sup>lât<sup>c</sup> le tsäyá'ne tí'míli hí'me.<sup>1</sup>  
 Tkwīlē'wat te to'qmas. "E<sup>8</sup>hā'wī nex tcīcī'mīl." Así'L  
 qā'yīsītc ła ũ ha'we<sup>2</sup> le tcīcī'mīl. "E<sup>8</sup>hā'wī nex tcīcī'mīl."  
 Qā'yīsetc tskwī. Hats in dīl le tcīcī'mīl, i la<sup>u</sup> qā'yīsetc  
 5 tskwī. Yí'qa in tō'hīts he to'qmas. Qa'xantc Lhí'nap  
 he dī'lōl.

Dī'lōhtsqem lāl tō'mīl. Halt! xā lä ũ hūmā'k'e lāl  
 tō'mīl. In kwaā'nīya xtcītc la<sup>u</sup> itsēm la ā'la. E'nuwī  
 xā'nīs ũ iluwe'xtcīs, i la<sup>u</sup> kl'u'wī' le'ûx dā'mīl. Ūx in kwa-  
 10 ā'nīya qantc ha<sup>u</sup> itsēm.

Hats le'γī demste'tc Lhí'nap he dī'lōl. K'!āk!wā'sīs he  
 qā'yīs. Hats yí'xēi la<sup>u</sup> ła'xet he de'msīt. In qantc dīl  
 kwīna'e'wat. K'!ākwāye'īs he qā'yīs. "Yí'kwanL tcītc ŋi-  
 tse'mīye?" Hīs k<sup>u</sup> mā in dīl lōwā'was. Yú'xwā tō'lak·  
 15 djīnā'yam kwīna'e'wat. HE de'msīt ntce'ne'nīs ha<sup>u</sup> tí'l<sup>e</sup>qtsū  
 he tō'lak·. K!wīnt hex dī'lōl le tō'lak· xmi'laqetc. K<sup>u</sup> mā  
 kwa tō'hīts he tō'lak·. K<sup>u</sup> mā hats xwai'tat. Qantc lela<sup>u</sup>  
 łaā'yam, la<sup>u</sup> hīs xā tcī ła. Qantc lela<sup>u</sup> k!wīnt, la<sup>u</sup> in  
 k'í'lō'uts le mí'laq. Hí'nī stō'q. "Hīs hanL ŋ'ne tcī ŋla,  
 20 qantc te la<sup>u</sup> łaā'yam te tō'lak·." In kwaā'nīya qantc mā.  
 "Yí'kwanL kwa xtcītc ŋxa'lał?"

Tsō ā'yu he de'msīt ntce'ne'nīs he'laq. Hí'nī stō'q.  
 In qantc dīl kwīna'e'wat. Hats kwīnā'was sí'x't<sup>e</sup>tsa, i la<sup>u</sup>  
 hí'nī stō'q. Xqantc la<sup>u</sup> sí'x't<sup>e</sup>tsa, la<sup>u</sup> tcī ła. Hats ā'yu  
 25 yīxā'wex k'īlō'wīt. Tō'mīl mā k'īlō'wīt. Tcīlī'yetc tcī la<sup>u</sup>  
 c<sup>e</sup>a'lctet lāl tō'mīl. Hāl hūmí'k'ca la<sup>u</sup> tcīlī'yetc wīnq, hīs  
 xā c<sup>e</sup>a'lctet. Hí'nī stō'q le dī'lōl. "Temí'si kās e<sup>8</sup>tōhī-  
 tsā'īs. Ānta tēi tí'ye mí'laq." Tcī'lats he dī'lōl. Tsō ā'yu  
 qai'tsōwīt<sup>c</sup> il te'x'tīs. Gō'us tí'tcāne dīl le'ûx wīx'í'lis lāl

<sup>1</sup> See § 116.<sup>2</sup> See §§ 97, 118.

the two little boys was caused to (go) high up. He was following the woodpecker. "You grow, O my spruce-tree!" The spruce-tree grew halfway up to the sky, and struck against the sky. The spruce-tree disappeared as soon as it reached the sky. Still he did not hit the woodpecker. The young man went through upwards.

The old man made himself young, and took possession of his (son's) wives. He did not know what became of his boy. The (two women) were very sorry when their husband was lost. They did not know what had become of him.

The young man came to a nice prairie. There was no wind. Just one prairie was spread out. Nowhere could he see anything. There were no mountains. "What may happen to me?" (he thought). There was no food at all. He saw two blue-cranes coming towards him singly. The blue-cranes sat down at the edge of the prairie. The young man shot arrows at the blue-cranes. It seemed as if he had hit the blue-cranes; nevertheless they flew up. He followed them wherever they went. He did not find (any) arrows (at the place) where he had shot them. So he stood there (thinking), "I too will go where the blue-cranes have gone." He did not know where the people (were, and thought to himself), "What am I going to do?"

Now he came to the very edge of the prairie, and stood there. Nowhere did he see anything. Only smoke he scented as he stood there. He went (in the direction from) where he scented it. Indeed, he saw a house, and (in it) he saw an old man. That old man was working in the doorway; and also an old woman was working in the doorway. There the young man stood. "Grandson, you almost hit me; look, here are your arrows!" The young man became ashamed. Then they all went inside. These old people had all kinds of food. These old people

temä'le. He mä ntce<sup>e</sup>ne'nîs ûx tîlā'qai hāl temä'le. Kā-sī'ye kwa x'întset<sup>1</sup> he tqā'lîs. Tsō ā'yu kwiskwī'wat le'ûx temī'snātc. "Înta di' hexwînnē'itc yōyō<sup>s</sup>waai. Yī'kwanl xtcitc xwîn e<sup>s</sup>itsitsā'mî?. Yuwe x'întset he tqā'lîs, la<sup>u</sup> tsīx' 5 he lō'wîyam. He mā û we'hel lä mī'fax; lala<sup>u</sup> he lōwēi'wat. Xa'lwîs he, yuwe la<sup>u</sup> yīxu'me. Hū'umis mā te yīxu'me."

Ā'yu klwā<sup>ant</sup>, î djî. Ehe'ntce la<sup>u</sup> ūnuwī mī'tclyō<sup>ut</sup>, î la<sup>u</sup> djî. Ā'yu he'laq. Nxala'wis la<sup>u</sup> he'laq. Ūx slnī'yat le'ûx 10 temī'snātc lāl temä'le. Kwa qēn di' lī'meq. "Îc hemī'ye! Kwa qēn mā îc slnā'ēi'wat." Ā'yu qalōwī'we. Hēi cîl ā'yu hūmīsi'ye. K'elē'lîsītc slne'et<sup>1</sup> he di'lōl. Ūx neqa'qa<sup>2</sup> hāl temä'le. Ā'wī û lōwā'was. Asō' fa. Wändj tcīne'henī he di'lōl. "Xla<sup>u</sup> kwanl tē<sup>o</sup> tsxewe'it tex hū'umis. 15 Mā c<sup>e</sup> yū in di'. Mā kwanl xla<sup>u</sup> in tsxewe'it." Yuwe mā tsī'x'tī he'laq, lala<sup>u</sup> he q!mîts. He mā û we'hel lōwēi'wat. Tsō ā'yu sī'yel!. Tkwīltsō'wat lex di'lōl. K'itī'wita. "E<sup>s</sup>xtcī'tcū mā te yīxu'me?" — "Mā îl ūlōwēi'wat" Łkwī'lit ha<sup>u</sup> yīxu'me. Tsō hī'nī kxa'ye'es. Tsō kwī'lau tcīlsetc 20 hū'xstīt. "E<sup>s</sup>hū'umis itel. Ēn hanl yū di'. Lē'γī hanl ye<sup>s</sup> iluwe<sup>x</sup>tcīs, e<sup>s</sup>yīxu'me."

Kwee'niyēm cīlī'ye. Qak'elenī'we û mēn.<sup>3</sup> "He hä'tcīt! û ā'la x'întset.<sup>1</sup> He hä'tcīt! û ā'la x'întset."<sup>1</sup> Hē'hats ĩna'at qaya'atc cītctī'itc. G'ā'we le ĩt ĩnēi'wat. Ā'yu la<sup>u</sup> 25 ĩn wīt tō'hīts. ĩn mītsisi'yēm le hä'tcīt! û ā'la. Hīt hanl tsī xā le k'īfō'we.<sup>4</sup> Wändj hex sī'k'itc he ĩna'at û mēn.<sup>3</sup> Mā he kwa tō'hīts, mā he yī'qa xwändj. Mī'lat he gā'we. Hīt tsī xā le k'īfō'we.<sup>4</sup> Yī'ku kwa xtītc hex kwī'na<sup>ut</sup>c le hä'tcīt! û ā'la. Hēkwa ĩt ĩn dōwā'ya, î la<sup>u</sup> ĩt k'īfō'wīt.

<sup>1</sup> Passive causative.

<sup>2</sup> See § 83.

<sup>3</sup> See §§ 97, 118.

<sup>4</sup> Passive.



lived on the edge of the world. The sun had almost risen. So surely they informed their grandson. "Something bad is stopping with us. What are we two going to do with you? Whenever the Sun (-Woman) rises, she usually eats here. She (eats for) her lunch people's stomachs; these she is in the habit of eating. It is always hot when she travels. It is a woman who travels."

Surely he heard when she came. (From) afar she made a loud noise as she was coming. Indeed, she arrived with heat. These old people hid their grandson away. She suspected some scent. "You two bring it out, I suspect that you two are hiding some one." She began to eat. Indeed, it was a woman. The young man was hidden in a corner. The old people ran away. She finished eating and departed. "The woman may kill me," (he thought). "However, it is not so very bad, [even if] she may kill me." The (woman) usually ate here upon her arrival. She ate people's stomachs, and started on her journey again. The young man followed her. He overtook her. "Who are you, (who is) travelling?" — "I am devouring persons." She was travelling blazing red. He spoke to her, and cohabited with her with a penis (made of) ice. "You shall be a woman. You shall not amount to very much. You shall travel good-naturedly."

People came to know this, and they began to shout, "Hä'tcît!'s child is up here, Hä'tcît!'s child is up here!" Suddenly (some one) was hunting sea-otters down the river. No one could hit them. They did not know Hä'tcît!'s child, although they were surprised to see him. In this manner people were hunting. It would seem as if they certainly had hit her, but the sea-otter would still keep on swimming. He was seen, (and they wanted to know) how Hä'tcît!'s child looked. They liked him very much when they saw him.

- Tsō yû'xwä hū'mä'k'e la<sup>u</sup> ʔnuwī dōwā'ya le hä'tcīt! û ā'la, î la<sup>u</sup> ûx k'itō'wīt. Hethe'te mä û hī'me le hū'mä'k'e. Xlala<sup>u</sup> ûx dōwā'ya le hä'tcīt! û ā'la. Teŋ<sup>1</sup> henī'k<sup>u</sup>nātc le'yi hä û ʔluwe'<sup>x</sup>tcīs, î yīxu'me. K!we'itc he yīxu'me.
- 5 "Xyeai' L!tā'itc te xwīn yīxu'me." He hä'tcīt! û ā'la in kwaā'nīya te ûx yīxu'me. Xyeai' L!tā'itc he ûx yīxu'me, towe hū'mīs hik!a'mtiye. "Yuwe ɲhe'laq, la<sup>u</sup> wändj te hū'mīs hik!a'mtiye. Hīs weste'n tsīx', ta hīs weste'n yeaī' L!tā'itc ɲitse'ts. Hīs ta<sup>u</sup> henī'yees tēi L!tā'itc ɲyīxu'me.
- 10 Hīs yeaī' L!tā'itc ta<sup>u</sup> henī'yees ɲyīxu'me. La<sup>u</sup> wändj te cīn gō'us mī'lātc kwīnā'īs. La<sup>u</sup> ne'xkan la<sup>u</sup> wändj ɲlō'<sup>ux</sup>tā'ya. Wändj te xwīn yuwī'tīt. Wändj he hū'mīs hik!a'mtiye. Ne'xkan la<sup>u</sup> ɲlō'<sup>ux</sup>tā'ya."

- Hū'mīstsō'wat lex dī'lōł le yû'xwä hū'mä'k'e. Wändj
- 15 ilt lä e'k<sup>u</sup>lātc. "In L tcīt xā'te teŋ dā'mīl." — "Kwīs lxa'te!" Ā'yu ûx ła. Tskwa'<sup>x</sup>Līs yī'xēi hītc lemī'ye. Tsō tcī ûx he'laq. Qa'lqal ā'tsa. He tskwa'<sup>x</sup>Līs nhal! stō'waq. Tsō hanL qac<sup>ə</sup>alctī'we. Kwaā'nīya tcīt hanL le ʔtsītō'wat lex dī'lōł. Ā'yu lōwe'entc x'tī. La<sup>u</sup> alqsā'ya. Kwaā'nīya
- 20 xtcīt hanL le ʔtsēm. Ā'yu tclā'm<sup>ə</sup>tat.<sup>2</sup> Ā'yu ʔ'qatce hats kwa kwī'nīs p<sup>ə</sup>cī le dī'lōł. Kwīnā'ē'wat lex mītcL'tsīnātc. Xwändj û ʔluwe'<sup>x</sup>tcīs. "Ntsxaū'wat hanL teŋ mī'nkātc." E'hentc stō'q le mī'nkātc. In tsxaū'wat. Hats kwītsā'ā'tsa le dī'lōł. Tsō wändj ilt le mī'nkātc. "Ła'tsīt le'īs īx'!
- 25 Teŋ nī'k'īn hanL tcī ʔs x'Llō'ut." Ā'yu łatsā'ya. Pā'ats le'ûx īx'. Tclīltc! tō'yat xā'patc. "Tēi Ła'tsīt!" Tsō ā'yu łatsā'ya lex dī'lōł. T<sup>ə</sup>k!wī'ł xā'patc. Kwī'lau ha'<sup>ux</sup>ts lex mītcL'tsīnātc. In tcīt Llle. Hats kwī'lauwetc k'x'e'xem.

<sup>1</sup> The narrator seemed to refer here to himself.

<sup>2</sup> Passive causative.

Two women (especially) liked Hä'tcît!'s boy very much when they saw him. The women were a rich man's children. They liked Hä'tcît!'s child. The older sister was travelling good-naturedly. She usually travelled in the evenings. "We two are coming from another country." Hä'tcît!'s boy did not know the travellers. They always come from another country when a woman gets her monthly courses. "Whenever I get here, (I effect) that women get their monthly courses. I stay here just as long as in the other country. I travel here for the same length of time as I do in the other country. This is the reason why you always see me. When we two are travelling thus, I am always watching, (especially) when women get their monthly courses."

The young man married the two women. Thus (one of them) said to her father, "Don't you do anything to my husband." (One day his father-in-law said to him), "Let us two chop wood!" They went. One fir-tree was standing (at the place where) they arrived. He (the-father-in-law) gave him a digging-stick. (The young man) stood at the foot of the tree. They were going to work. The young man knew what was going to happen to him. Surely, the whole thing slid down. He became afraid of it, as he knew what was going to happen. Indeed, it came off; but the young man blew away to one side, just like a feather. The father-in-law saw it. Thus he thought: "I am going to kill my son-in-law." The son-in-law stood far away. He did not kill him. He was smiling. Then the father-in-law said to him, "Go and get our (dual) canoe. We will put in there this our wood." He went to get it. They filled their canoe. The hammer fell into the water. "Go and get it." The young man went to get it, and dove into the water. The father-in-law made ice. The boy could not come out. He was



In tcītc l̄le. Kwa yū in tcītc l̄le. Xqał tqanlts tcl'ī-  
tc!etc l̄e kw'īlau. Ā'yu l̄le. Ūx pī'x pī.

Tsō wāndj ilt lā hū'mīs. "Npī'x pī hanl." — "Mī'lātcū  
hanl e'wu'txe?" — "Tsō'uxen hanl ŋwu'txe." — "Nep  
5 pkā'kate hanl ŋk'īō'wīt." Ā'yu ūx ha<sup>ux</sup>ts l̄e klā lāl  
temā'l̄e. Tsxā'yat huwe'itsēm. Gō<sup>us</sup> dīl' ā'tsa lāl tō'mīl.  
Qatqai'l ā'tsa lā temī'snātc. Sltsā'waq ā'tsa. Sīk'e'x'k'īs  
la<sup>u</sup> ā'tsa. Na'ka'īlau la<sup>u</sup> ā'tsa.

Ā'yu l̄nq. Ā'yu wu'txe. K'īō'wīt lā hī'me. Xmik'e'etc  
10 tōwītīnī'ye. G'ī'kwa e'hentc tōwītīnī'ye xmik'e'etc. Yīxā'-  
wexetc lā, ī tōwītīnī'ye. K'īō'wīt lā hū'mā'k'e. Kwīl'e-  
l̄ētc tsxū lāl tō'mīl. Tcī ūx he'īlaq lā temī'snātc. "Wu'txe  
le'xwīn e'k<sup>u</sup>lātc." In lqā'ya lā temī'snātc. "Tsī ku īc  
hewese'nī." Tsō he'niye asō' tcī ūx lā l̄e hī'me. "Ānta  
15 tēi wutxai'yat te'xwīn e'k<sup>u</sup>lātc. Tēi te'xwīn mī'fax." Ā'yu  
cīlī'ye. Lqa'ai lāl tō'mīl. K'ītsī'snetc l̄ēpī'tīt tet.<sup>1</sup> K'īwa'nxat  
he x'ne'k'. Hats g'ī'kwa x<sup>u</sup> l'ā'xem l̄e l'ē'yīs lāl tō'mīl.  
Wī'luwīt he tsetse'kwīn.

Īlt lā hī'me. "Īc lā'tsīt e'pkāk'!" Mik'e'etc x'l̄ēit lā  
20 hū'mīs, hīs lā hī'me. Qa'xantc qā'yīsetc ts'ne'et l̄e klā.  
Ā'yu te'xtīts hāl tō'mīl. "Tā'ī nex ā'la! L̄in kwīnewelī'ye."  
— "Tēi l'ha'tsa! Tēi tqai'ltse te qa'tqai'l! Yanl īs xtcītc.  
Yanl yēai' l'tā'atc īs he'īlaq." Ā'yu l'ha'tsa lā tetc. Asō'  
tōmahī'ye. Xtcītc l̄e itse'ts, asō' wāndj tsiya'x'īt. Aqal'q-  
25 sōnā'ya la ā'la. "Kwī'yat hanl e'lo'wīyam!" Ā'yu qalō-  
wī'we hāl tō'mīl. "Hamī'lan ŋl̄ētc." — "Lōwēn l!"  
Lowī'tat he dī'lōl lāl nmī'k'e. Māndj īf hī'nī l̄e hū'mā'k'e,

<sup>1</sup> Mis-heard for *tē'pīt tet*.

just bumping against the ice. He could not come out. It seemed as if he could never come out. From below he struck the ice with the hammer. Indeed, he came out. They went home.

Then he said to his wives, "I shall go home." — "When will you return?" — "I shall return in two days." — "I am going to see my father." These two old people made a rope. Early in the morning they got him ready. That old man gave him all kinds of things, — a belt he gave to his grandson, a whale he gave him, a shield he gave him, and a feather-band he gave him.

Surely, he went down. He returned and saw his children. He was dropped down in a basket. Somewhat far off he was dropped down. As soon as he was dropped down, he went into the house and saw his wives. The old man rested in the sweat-house. His grandchildren went there (and said), "Our (dual) father has come back." He did not believe his grandchildren. "Perhaps you two are lying." After a while the children went there again. "Look, this our (dual) father brought home. This is our lunch." Sure enough, it was so. The old man believed it. He had marked himself with ashes, and cut his hair. He could barely talk, and (began to) look for his cane.

(The father) said to his children, "You two go and get your grandfather." He placed his wives and children in the basket. The rope was stretched up to the sky. The old man entered. "Halloo, my child! We became miserable." — "Put this belt on. You will see how we shall look when we get to the other place." He put on his clothes, and became old again. As he was before, thus he became again. His child made him scared. "Now you shall eat." The old man began to eat. "Permit me to go out." — "Eat!" The young man ran to the basket. His wives and his children were already

ta ɪ̃ le hɪ' me. Lō'wɪyam ləl̥ tō'mɪl. Łaɪsa'ma ɪ̃ hək!ʰtɪ'ye  
 lex mɪk'e'etc. Māndj qa'wax ɪ̃ ɭaā'ya. Qapūwaxwɪ'ye ləl̥  
 tō'mɪl. Qamɪ̃li'ye həl̥ tō'mɪl. Qaini'Ł nwa'wala ũ qā'yis.<sup>1</sup>  
 Qa'xantc tci'lat! Kā's yɪ'xēi pe'nlta le tsɪ'yen. K<sup>wɪ</sup>sɪ.  
 5 Qa'ɪl!ta.<sup>2</sup> Qa'xantc ɪ̃ x'ini'yat. Asō' tci ɪ̃ wu'txe, len  
 yeai' pkā'katc.

Mɪ'lat həl̥ tō'mɪl. Īn tci'tc yu'kwe ləl̥ tō'mɪl tci'e'etc.  
 Sɪtsā'waq la<sup>u</sup> pōkwēi'wat həl̥ tō'mɪl. Ł!tā'itc ha'ktat həl̥  
 tō'mɪl. Īniye kwaā'niya la ā'la. Balti'mis̥itc mɪ'lat həl̥  
 10 tō'mɪl. PENLō'wai k'ɪlō'wit. Lān ye'es Łlēā'nī, le penLō'wai  
 nye'es. Gō's tɪ'tcāne dĩŁ Łlē'yis həl̥ tō'mɪl. "Lōwe'entc  
 hanL e<sup>8</sup>k!wɪntsā'is! Ye<sup>8</sup>ne'itc hanL ŋla'ats. E<sup>8</sup>pūta'is hanL."  
 Ā'yu pi'yat həl̥ tō'mɪl. Ā'yu ũx wu'txe.

La<sup>u</sup> lā xwɪ'lux<sup>u</sup> ba'nx<sup>u</sup>tat. Hats he ɪluwe'xtci's kwɪ'yet.  
 15 Hats lā'mak sɪl'nēi kwɪ'yet. Yɪxā'wexetc ũx wu'txe həl̥  
 tō'mɪl. Tsäyā'ne k'enē'yese la<sup>u</sup> kaɭa'lis le penLō'wai.  
 Łlēitc həl̥ tō'mɪl. Łtcɪla'ais yɪxu'me həl̥ tō'mɪl. K!we'he  
 ũ ɪ'nēk k'ɪlō'witsa ləl̥ tō'mɪl. Pi'xpi yɪxāwe'xetc he  
 tsäyā'ne k'enē'yeseetc. "Cine<sup>8</sup>Lō<sup>u</sup>q! Tēi kwek!<sup>u</sup> ŋwutxaɪ'-  
 20 yat. Tci'tcū he te yɪ'qa tci cɪn Łlē'simt? Tšɪmɪ'ye c<sup>8</sup>.  
 Cine<sup>8</sup>huwe'itsēm tsäyā'ne k'enē'yese." Ītc yū he'mis̥ pen-  
 Lō'wai, la<sup>u</sup> tci la'atsxem həl̥ tō'mɪl. Ā'yu ɪ̃ ɭa. Xmā'hen-  
 titc kxa'yees he penLō'wai. "Łtcɪla'ais Ł cɪn ɭa'ex. Łɪn  
 kwina'yeqem hanL, yanL ɪ̃n ɭa." Ā'yu łtcɪla'ais ɪ̃ ɭa.  
 25 Gō's tci'tc ɪ̃ al'cani le tsäyā'ne k'enē'yese. Pū'xpuxwɪtc  
 eñi'k'exem həl̥ tō'mɪl. "Qa'xantc Ł pei'te. Łɪn kwina'-  
 yeqem hanL." Mā ĩn mā kwaā'niya, mā wāndj Łlā'xem  
 ləl̥ tō'mɪl. Ītislō'wat le tēi Ł!tā, ɪ̃ ɪ̃ dji. "Qa'xantc Ł  
 pei'te."

<sup>1</sup> See §§ 97, 118.

<sup>2</sup> Meaning and etymology obscure.



there. The old man was eating. They were drawn up quickly in a basket. They were taken up. The old man began to spout. He began to swim. He recollected suddenly that there was a spider. He reached out upwards. He almost tore off one handle. It came off. It was a close call! They went up quickly. They got back again to (their) other grandfather.

The old man was swimming. He could not come ashore. He had a whale as a slave. The old man was left on the ground, and he no longer knew (where) his child (had gone). He was swimming in the ocean, and he saw a whale. He was going back and forth through the mouth of the whale. That old man knew all kinds of languages. "You shall swallow me entirely. I shall be inside of you. You shall carry me home." Surely, he took that old man home. They two returned.

His head became bald. Only his heart was left. Only the bones joined together were left. The old man (and the whale) returned. The whale had as his subjects small hunch-backs. That old man went out. The old man was travelling along the beach. He found the leaves of a willow, and brought them into the house to the small hunch-backs. "Get up! Here, I brought home a herring. Why do you continually sleep? It is summer. You get ready, you small hunch-backs!" The old man got into the biggest whale. Surely, they went. He spoke to the whale as to a person. "You must go along the beach. We shall be seen if we travel." Indeed, they went along the beach. The small hunch-backs had all kinds of fun. The old man was sticking out from a whale-spout. "You must shout loud. We shall be seen." The old man did not see (know) any people, nevertheless he was talking thus. He recognized the region as they came (there). "You must shout loud."

Tsō bildje'wītc īl ła. Yí'xen pa'yat he penlō'wai.  
 Łtcīla'ais ła he penlō'wai. "Qa'xantc l pei'te." Mā ai'wa  
 īl in kwek!<sup>u</sup> k'īlō'wīt. Ā'yu l'nuwī pa'yat he penlō'wai.  
 Yí'xen pa'yat. Hí'nī x'ne'x'tīts hāl tō'mīl. Tce'etc stō'u'qstet  
 5 hāl tō'mīl. L'nuwī le'γī ū iluwe'x'tcīs, ī la<sup>u</sup> lltā'ītc hí'yet!  
 "Kwī'yał cīn ła'ex. LE'γī tēi lltā'ītc ŋwu'txe."

Ā'yu kwī'yał īl łaā'yam. Xqaine'es kā's tsxaū'wat hāl  
 tō'mīl. Tqā'līsetc panā'qtsxem. Wāndj p'ī'tcīts tet.  
 la'γetat. In tcītc dīl q'l'mīts. Qainī k<sup>u</sup> nłō'we ū qā'yīs l.<sup>1</sup>  
 10 Qawīlaí'we xha'k'ītc. Qayīxumatā'īs. Ā'yu lō k'ī'lō'uts he  
 pa'xwīya. La<sup>u</sup> lōū'nīs, ī ha'k'ītc la<sup>u</sup> yīxu'me. K'ītsīmā'mīs  
 qā'yīs ha'kat, ī la<sup>u</sup> lōwēi'wat he pa'xwīya. "Tcī'tcū cta  
 te nī h'mle he?" Yīqantce'wītc īlx. La<sup>u</sup> k'īlō'wīt he  
 pa'xwīya. Hats kwa ū'yū la<sup>u</sup> wīna'qaxem lāl lōwēi'wat.  
 15 Tsō k'umene'īl lai'x'qats lān mō'yus. K'umene'īl tcī lai'x'-  
 qats. Tsō te'mā asō' qak'ō'wīye le pa'xwīya. Hí'nī cīlī'ye  
 māndj k'lwā'ant, ī la<sup>u</sup> k'ō'wīt.

"Yí'kwanl kwa xtcītc ŋxa'lał?" Wāndj lla'xem. Tsō  
 tsā'yux<sup>u</sup> yīxā'wex ha'x'ts. Tsō be'ltc<sup>x</sup>xem. "Yí'kwanl dī'ltēi  
 ŋlōwēi'wat?" Wāndj tcīne'henī. "Qainī k<sup>u</sup> nłō'we l. Qainī  
 20 k<sup>u</sup> nyā'yaxa ū qā'yīs." <sup>1</sup> Tsō ā'yu la<sup>u</sup> łatsā'ya he yā'yax.  
 La<sup>u</sup> tellinī'yat, ī la<sup>u</sup> he'mīs le tclwāl. Lala<sup>u</sup> in lql. La<sup>u</sup>  
 be'ltc<sup>x</sup>xem. Tsō ā'yā ū iluwe'x'tcīs. Tsō k'īlīts le tclle.  
 Tsō k'īlō'wīt le tclle. Llx'īnt le tclle. Hēcīl lemīsī'ye.  
 Qa'net hāl tō'mīl, ī la<sup>u</sup> k'īlō'wīt. Tclwā'fetc tlcīts, yī'qa  
 25 npā'le. K'ītsī'snatc tlcī'tsa. Wāndj qa'net. "Tcī'tcū cta  
 te la<sup>u</sup> in lql?" Xwāndj la<sup>u</sup> tclwā'fetc tlcī'tsa. Tsō te'mā  
 be'ltc<sup>x</sup>xem. Dīl tclīcī'līs sī'x't<sup>x</sup>tsa. Dīl le'γī sī'x't<sup>x</sup>tsa.

<sup>1</sup> See §§ 97, 118.

Then they went to the ocean. The whale shouted once as he was going along the beach. "You must shout loud." Still he did not see any herring. Indeed, the whale shouted loud. He shouted once, and there the old man jumped (out). The old man was put ashore. He was very glad when he came ashore. "Now go, we came back to this good land."

Surely, they were walking singly. Cold (weather) nearly killed that old man. He warmed himself by the sun. Thus he warmed himself. He got hungry. He had nothing to eat. Suddenly he recollected that the world had such a thing (as food). He began to look around, [crawling]. He began to walk around. Indeed, he found manzanita-berries. This became his food while he walked [crawlingly]. Half a day he crawled, eating the manzanita-berries. "Why don't I get satiated?" He looked backwards and saw the manzanita-berries. Just like a rainbow was spread out the thing he was eating. So he plugged some grass into his anus. Grass he plugged there. At the same time he again began to eat the manzanita-berries. Indeed, he felt it there as he ate it.

"What am I going to do?" Thus he spoke. Then he built a small house and warmed himself. "What am I going to eat?" Thus he was thinking. "I remember there must be such a thing as skunk-cabbage." Then he went to get skunk-cabbage. He dried it when the fire was big. It was not cooked. He warmed himself. Now he got tired waiting. He remembered the roast, and looked at it. He examined it. To his surprise, it was raw. The old man became angry when he saw it. He shoved it into the fire with the roasting-stick. He shoved it into the ashes. Thus he became angry. "Why is it not cooked?" So he shoved it into the fire, and warmed himself. He smelled something sweet, something good.



Lōw'qtsxEM, ta la<sup>u</sup> k'łłts. K'łłts lE tclłe. Tc<sup>tc</sup>čts hāl.  
 Tclwā'letc tclč'tsa. "Qaini k<sup>u</sup> xwāndj L." Tsō c<sup>u</sup> Lq! lE  
 tclłe. Yíxēi mī'k'e tewa'ēiwat, lE wutxeí'ye. Tsō hats  
 t'lalí'yat lE yā'yax. Tsō tē'ma qa'xan tclwāl tclłí'yat lEn  
 5 t'lal. Tsō tē'ma asō' be'ltc<sup>u</sup>xEM lāl tō'míl tclwā'łtc, î la<sup>u</sup>  
 ä'wī c<sup>u</sup>alctā'was. Ā'ya ū iluwe'xtčs. L!x'ĩnt lE t'lal. Yíxēi  
 tc<sup>tc</sup>čts. Hēi čil Lq!ē'ye. Tsō yí'qa tči q<sup>u</sup>kwīt. Yūxwā'hēitc  
 la<sup>u</sup> hīthitōwēi'wat. Mā í'nīEX, mā wāndj L!ä'xEM. "Tēi  
 axā'x' ā'tsa. Tēi la<sup>u</sup> bī's ā'tsa. Tēi la<sup>u</sup> hāl ā'tsa, ta tēi  
 10 la<sup>u</sup> kwāk<sup>u</sup> ā'tsa. Tēi la<sup>u</sup> āat ā'tsa. Tēi lí'yen xā'yuslātč  
 ā'tsa. Tēi la<sup>u</sup> ma'lık<sup>u</sup> ā'tsa." Tsō k<sup>u</sup> mā in mā kwīna'-  
 ēiwat; mā wāndj L!ä'xEM.

Hats tči la<sup>u</sup> he'mīstu lE yīxā'wEX. Qa'lyeq ha'łtsat.<sup>1</sup>  
 "Ņlímle hanL." Ā'yu lí'mle ła. Ā'yu k'łł'wīt hE qa'lyeq.  
 15 Tsō la<sup>u</sup> tsxaū'wat hE qa'lyeq. La<sup>u</sup> kwłłtsō'wat lE qa'lyeq.  
 Tsō wāndj tčīne'heni. "Yí'kul xtcitc, yūL līm ŋha<sup>ux</sup>ts?  
 Yū cūL ŋk'!āk'īna'wīs, yūL ŋlímlet. LE'γī ūL, yūL līm  
 ŋha<sup>ux</sup>ts. In lE'γī xkwí'na<sup>u</sup>tc, î la<sup>u</sup> ŋtskwīts tE qa'lyeq.  
 LE'γī, yūL ŋnlíme. Hats yanLawe ŋqa'qał, xí'nīEX han-  
 20 Lawe x'L!ō'wīt lōpítetč; ta ŋqa'qał hanLawe." Tsō ā'yu  
 qa'qał.

Tsxā'yat lōw'qtsxEM. Tči L<sup>u</sup>ān. K'łłō'wīt lE līm.  
 Ā'yu kat'ē'mīs qa'lyeq la'ats lān lō'pīt. Asō' īnēi'wat, ta  
 yu'kwe yīxā'wEXetc. La<sup>u</sup> k!weniyawanā'ya lE qa'lyeq. Hē  
 25 gō<sup>us</sup> dīł la<sup>u</sup> tcllēi'wat: ĩ lE mēlā'kuk<sup>u</sup>, ĩ lE ptsā, ĩ lE  
 mī'luxas. Gō<sup>us</sup> la<sup>u</sup> tcllēi'wat: ĩ lE xwí'lux<sup>u</sup>. Gō<sup>us</sup> la<sup>u</sup>  
 tcllēi'wat: ĩ lE me'qlō<sup>u</sup>. Gō<sup>us</sup> la<sup>u</sup> tcllēi'wat: ĩ lE hele'yīs.  
 Gō<sup>us</sup> la<sup>u</sup> tcllēi'wat. Tsō ā'yu sītsi'ĩnt lE līm. Hēikwa'ĩn

<sup>1</sup> Passive causative.

He got up and remembered it. He remembered the roast, and pulled it out. (Again) he shoved it into the fire. "I recollect, it must be so." Now the roast was cooked. He set up a basket, the one he brought home. Then he roasted the skunk-cabbage, and at the same time built a fire on top of the roast. Then the old man warmed himself by the fire when he finished his work. He became tired waiting, and examined the roast. He took out one. It was cooked. So he kept taking them out, and put them down in pairs. He was alone, but still he spoke: "Give this to the uncle, give this to the uncle, give this to the elder brother, and give this to the aunt. Give this to the aunt. Give this to your sister-in-law. Give this to the younger brother." He did not see anybody at all; nevertheless he was talking that way.

His house there began to get big. Salmon came into the river. "I shall spear." Indeed, he went spearing. Indeed, he saw the salmon. So he killed salmon. He boiled the salmon. Now he was thinking thus: "How would it be if I should make a fish-trap? I may get very tired if I keep on spearing. It would be good if I should make a fish-trap. It does not look nice when I spear the salmon. It would be good if I should have a fish-trap. While I sleep, (they) will get into the basket themselves; and I shall sleep." Now, indeed, he slept.

He got up early in the morning and went down to the water. He saw the trap. Indeed, five salmon were in his basket. He set it up again, and went ashore into the house. He was storing up the salmon. He was drying everything, — the hearts, the gills, and the tails. Everything he was drying, the heads. Everything he was drying, the milt of salmon. Everything he was drying, the roe. Everything he was drying. Then he went to see

le'γī ū iluwe'xtcīs, ī la<sup>u</sup> paā'hit he lō'pīt xqa'lyeqetc.  
 Q<sup>e</sup>kwē'wat he qa'lyeq. Tsō ā'yu q<sup>e</sup>kwē'wat he qa'lyeq.  
 "Yū canL ŋk'!āk'īnā'wīsī'ye." Pāats le yīxā'wex. Lex  
 tellā'ya<sup>u</sup> qa'lyeqetc, pāats le yīxā'wex. "In yū le'γī yū can-  
 5 Lawe ŋk'ī'nā<sup>u</sup>. Hats hanLawe e<sup>s</sup>klaltā'īs. YanLawe e<sup>s</sup>pāats,  
 e<sup>s</sup>klaltā'īs hanLawe." Ā'yu yu'kwe lān yīxā'wex. G'īliyā'at  
 ā'yu mā kla'lat: "Pāats te q<sup>e</sup>ma'tīs." Ā'yu L<sup>e</sup>ān. LE'γī  
 ū iluwe'xtcīs, ī la<sup>u</sup> kla'lat te q<sup>e</sup>ma'tīs. Pāats le yīxā'wex.  
 Tslīmī'ye c<sup>e</sup>. "Hats yūL ŋā'wī, natsī xdił ha<sup>u</sup> lōwē'wat."  
 10 Wändj Llä'xem.

Xqat mā tīlā'qai. "Yī'kūL xtcītē tcī ŋyīxu'mē? In  
 xdił la<sup>u</sup> lōwē'wat teŋ wīx'ī'lis." Tsō ā'yu tcī he'laq le  
 mā tīlā'qayetc. "Tā'ī sla! Xtcī'tcū e<sup>s</sup>xa'lał?" — "Tēi xwīn  
 ā'ya laqe'nīs." Tsō ā'yu pī'x'pī lāl tō'mīL. Kla'lat he  
 15 q<sup>e</sup>ma'tīs. "Yū c<sup>e</sup> le e<sup>s</sup>kla'lat. Hats kwa nī'ye dōwā'ya  
 te yū le e<sup>s</sup>kla'lat." Hewī'ltsitē stō'uq hāl tō'mīL. Gō'us  
 dił la haiwa'li, — mī'l<sup>u</sup>xas, mēlā'kuk<sup>u</sup>. Gō'us la<sup>u</sup> huwē'i-  
 tsēm. Xā'a'patc xī'nīEX la<sup>u</sup> L<sup>e</sup>ān le tellā'ya<sup>u</sup>. Qai'nīs la<sup>u</sup>  
 yaq<sup>e</sup>qā'nī<sup>1</sup> le tellā'ya<sup>u</sup>. "Hīs cīl e<sup>s</sup>ne ye<sup>s</sup> mēlā'kuk<sup>u</sup> qai'nīs  
 20 la ū x'na'at?"<sup>2</sup> Sqats lāl tō'mīL le mēlā'kuk<sup>u</sup>. L!tā'atc  
 tsxawī'yat. Tcī Lō'u'qtsxem le mēlā'kuk<sup>u</sup> lāl tō'mīL. Mēi-  
 lā'kuk<sup>u</sup> klwīnt ē'qatce lāl tō'mīL. Xā'a'patc la<sup>u</sup> L<sup>e</sup>ān le  
 tellā'ya<sup>u</sup> qa'lyeq. Hīs in dił kwī'yet. Qai'tsōwītē te'xtīs  
 lāl tō'mīL. Hīs in dił k'īlō'wīt. Yīqa'īm ū wīx'ī'lis, nā'yīm  
 25 hanL he Lla'nēx qa'lyeq ha'ltsat.<sup>3</sup> La<sup>u</sup> xwändj towe asō'  
 qa'lyeq ha'ltsat.<sup>3</sup> Wändj hex sī'k'ītē, nā ā'yu qa'lyeq ha'l-  
 tsat.<sup>3</sup> De'nk'etc tcī he'laq qā'yīs, yī'qa he qa'lyeq ha'ltsat.<sup>3</sup>  
 Tsō tcī kumī'ye.

<sup>1</sup> yaq- (see § 83); *ānī* distributive.

<sup>2</sup> See § 118.

<sup>3</sup> Passive causative.

the trap. He was very glad when the basket was full of salmon. He threw the salmon out. Indeed, he took them out. "I may get very tired." He filled his house; with dried salmon he filled the house. "It won't be good if I should get tired. You shall always shout. Whenever you get full, you shall shout." Surely, he went ashore to his house. A little before daylight some one was indeed shouting, "The fish-basket is full!" He went down to the water, and was very glad when the fish-basket shouted. He filled his house. It got summer. "Suppose I stop now, I doubt whether any one will eat it." Thus he spoke.

People were living down below. "Suppose I go there! No one will eat my food." Indeed, he came to the people who lived there. "Halloo, cousin! What are you doing?" — "We two here are starving." Then that old man went home. The fish-basket was shouting. "You shout too loud. I don't want you to shout so very loud." That old man was standing on the trail. He had all kinds of bundles, — tails, hearts. Everything was ready. The dried (things) ran into the water by themselves. The dried (things) were continually running away from the shore. "You too, O salmon-hearts! are running away from the shore?" The old man seized the hearts and put them down on the ground. There the hearts of the old man got up. The old man threw them to one side. The dried salmon went down into the water, and nothing was left. The old man went into the house, and saw nothing. He had no more food, and this is the reason why fresh salmon will come into the river. This is the reason why salmon come into the river. Every time the season arrives there, salmon keep on coming into the river. Now this is the end.



## 4. THE STEALING OF FIRE AND WATER.

Nmä'heñet te l!tā. Gō<sup>u</sup>s tcītc h'mx'nēi mā. Ĩt k'!ātc!wāł, ĩt k'!āxā<sup>a</sup>p. Ĩ dīł ĩt lōwē'wat ēīt, la<sup>u</sup> ĩt l!pēqaqa'ē'wat,<sup>1</sup> xle'ītc t'a'lats. La<sup>u</sup> temā'le mā la<sup>u</sup> tcl!cīla'ē'wat he. Tsō he p'īctcī, tsō he la<sup>u</sup> q!mīts. Yuwe qa'lyeq l'le, la<sup>u</sup> he ĩt  
 5 ltl!ē'yat. Wāndj yuxtīk he'ĩt lōwā'was. La<sup>u</sup> skweyenī'yeqem<sup>2</sup> le tcl!wāł. "Xtcī'tcūł, yūł la<sup>u</sup> ĩn łaatā'ya?" — "Tcī hanł ĩn łā." Tsō ā'yu tcī ĩt łā. Ā'yu tcī ĩt he'łaq. Ā'yu tcl!le'et<sup>3</sup> te tcl!wāł, ĩ ĩt te'<sup>x</sup>tīts. Hats y'qax k'ĩłō'wīt le xā<sup>a</sup>p.

- 10 Lōwā'kats tcī le mā ha'lqait. Xta'nuxwītc lōwā'kats. "Tā'ī sla. Ĩs al'icanī hanł." Hats kwa ĩn klayaha'ē'wat. Xpekwi'ltcume lōwā'kats. Tsō he'niye, tsō ĩ'lxats. "Qanī'yata e<sup>s</sup>he'ñne<sup>u</sup> sla hītc cante?"<sup>4</sup> Wāndj l!āts. "E<sup>s</sup>leqauwīya'tanī l." — "Mā cku e<sup>s</sup>heñ nila'hatcem łā ye<sup>s</sup> hau'we."  
 15 Tsō qats l!ē'ītc. He'niye e'he qanō'tca. Tso asō' te'<sup>x</sup>tīts. "Tā'ī sla. Ānta tēi nī'k!wa ye<sup>s</sup>ne<sup>u</sup> pīł. Ta te nī'k!wa heñne' pīł. Te ye<sup>s</sup>ne<sup>u</sup> pīł la<sup>u</sup> l!a'nēx. Te heñne' pīł la<sup>u</sup> qa'lēx. Ta tēi nī'k!wa ye<sup>s</sup>ne<sup>u</sup> na'u'hīn, ta tēi nī'k!wa heñne' na'u'hīn. Ta tēi nī'k!wa ye<sup>s</sup>ne<sup>u</sup> kwā'sīs, ta tēi nī'k!wa  
 20 heñne' kwā'sīs. Lla'nēx ye<sup>s</sup>ne<sup>u</sup> kwā'sīs; qa'lēx tēi heñne' kwā'sīs. Kwa kwe yū ĩn ā'yu l sla?" Tcī hītō'tsa'texa.

Ā'yu k'ĩłō'wīt. "Ā'yu cīlī'ye sla. Tcī ĩl e<sup>s</sup>lō<sup>u</sup>k<sup>u</sup>. Ĩs al'icanī hanł." Tsō ā'yu ũx haītī'teme<sup>u</sup>. "Y'kwanił dīł'tce'tc te ű!laqa'ē'wat, ĩ la<sup>u</sup> l!teta le na'm<sup>e</sup>xqa?" Tcīne'henī,

<sup>1</sup> See § 83.<sup>2</sup> Passive.<sup>3</sup> Passive causative.<sup>4</sup> Meaning and etymology obscure.

## 4. THE STEALING OF FIRE AND WATER.

The earth was inhabited. All kinds of people (lived) in a mixed-up fashion. They had no fire, nor water. Whenever they intended to eat something, they would put it under their arms, and dance with it. The old people would sit on it; and as soon as it became warm, they would eat it. Whenever salmon came ashore, they would scoop them up. In this manner they had hardly any food. They were talking about the fire. "How would it be if we should go after it?" — "Let us go there!" Surely, they went there. Surely, they arrived there. Indeed, that fire was burning when they entered. (One) saw the water right away.

The man to whom they came was sitting there. He was sitting sideways. "Halloo, cousin! we two will play." It seemed as if he did not hear it. (The visitor) sat down on the opposite side. After a while he looked up. "In what way are you my cousin?" Thus he spoke. "You must tell a story." — "You are older than me." Then he went out. For a long time he remained outside. Then he entered again. "Halloo, cousin! Look! this is your cradle, and this is my cradle. Your cradle is new, my cradle is old. And this is your shinny-club,<sup>5</sup> while this is my shinny-club. And this is your ball,<sup>5</sup> while this is my ball. Your ball is new, mine is old. Does it not seem to be so?" There he placed (the things) before him.

Indeed, he saw them. "It is certainly so, cousin. Sit down there, we two will play." Now, indeed they two gambled. "With what shall I point at him when a player puts his hands behind his back?" He was thinking, "How

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<sup>5</sup> The informant was mistaken in the use of these terms. The chiefs played the game of "*guessing*," and not "*shinny*."

“Yí’kūL xtcītc, yūL wíyetc ŋxwa’lxwal ŋx’L!ōwa’ēi’wat? Lexa’tcem hanL ŋqa’qał. Cín L!ō’k’īnā’is hanL, yanL ŋL’teta.” Wändj L!ā’xEM. Wändj īlt le ma’nat. Ā’yu yí’qa xwändj.

- 5 Tsō ā’yu L!aqa’ēi’wat, ī la<sup>u</sup> L’teta. Ā’yu yū’xwā mā L!ō’k’īnēi’wat. Tcī’tcū c<sup>e</sup> dił itsēm? Xya’bas yaptí’tsa lä pí’lik’is, lä ye’es, lä tcūł, lä k<sup>u</sup>ha’nas. His īnłheni’yees xya’bas q!mīts. La<sup>u</sup> īn la<sup>u</sup> í’lxats. Hats yí’qa tci Lōwa’kats. Xyū’xwā mā L!ō’k’īnēi’wat xpqaí’hitc. Wí’yax x’L!ōwa’ēi’wat  
10 lān xwa’lxwal. Lexa’tcem qa’qał. La<sup>u</sup> qats kwa ā’yu kwí’nait. Hitc wí’yax le x’L!í’ye lān xwa’lxwal. Hats lā’mak’ Lōwa’kats. AsīL la ū x’íluwí’ye<sup>1</sup> lex ya’bas, ī la<sup>u</sup> xya’bas Lōwēi’wat.

- Itse’ts yíku il la<sup>u</sup> heni’yees hí’nī Lōwa’kats. Tsō wändj  
15 tcíne’henī. “Yí’kwanL diłtce’tc te ŋL!aqa’ēi’wat? Hats kwanL īn yū dił qaya<sup>u</sup>wíye, yūL xle’ítc ŋL!aqa’ēi’wat.” Wändj tcíne’henī. Yí’qa īn í’lxats le ya’bas. Mā il hats lā’mak’ sīL’nēi. Yí’qa īn í’lxats. “Cín k’ellēi’wat, cín sqats hanL te tclwāł, yanL ħn t<sup>e</sup>qats. La<sup>u</sup> ħis te xāp cín x’inti’ta  
20 hanL.” Wändj L!ā’xEM. Yí’xēi mā wändj L!ā’xEM. “Ne’xkan hanL la<sup>u</sup> ŋx’inti’yat te xāp. Tēi la<sup>u</sup> e<sup>e</sup>x’inti’yat hanL te tclwāł.” Tsō xwändj īlt.

- “Kwí’yał halt! e<sup>e</sup>ne he L’teta.” Wändj īlt. “Yí’kwanL diłtce’tc te ŋL!aqa’ēi’wat? Hats īn yū dił yū qayawā’wal.  
25 Łō L ūL le’γī, yūL x’ōwā’yasetc ŋL!aqa’ēi’wat.” K’lātclhā’yims la<sup>u</sup> tclíle’et. Tsō ā’yu x’ōwā’yasetc L!a’qat. Łōwítí’yeqem. X’ōwā’yas hān djí’letc xa’l<sup>e</sup>mats. Hats kwa xtcītc itsēm. Mā aí’wa īn k’íłō’wít. Hān we’hel la<sup>u</sup> he’lāq le

<sup>1</sup> See § 118.

would it be if I should put a piece of abalone-shell into my eye? I will sleep in the inside part (of my eye). You shall support me when I put my hand behind my back." Thus he was talking to the crowd. Indeed, thus it was (done).

Then he pointed his finger at him, when he put his hand behind his back. Two men were supporting him. (It is a) surprise, how things happened! Maggots ate up his anus, his face, his nose, his ears. Not long afterwards the maggots ate him up. He did not look at them. He kept on sitting there. Two men supported him from the back. He put an abalone-shell into his eye, and slept in the inside part (of it). It seemed as if he surely looked at it. To his surprise, he saw an abalone-shell in his eye. Just (his) bones were sitting. The maggots went halfway deep (into his body) as they were eating him up.

He may have been sitting there for a long time. Then he began to think thus: "With what shall I point at him? He does not seem to get scared very much, when I point at him with this." Thus he was thinking. Still he did not look at the maggots. However, (with his) bones joined together (he was sitting). Still he did not look. "Don't you forget to seize upon that fire if we win. You shall also run away with this water." Thus he spoke. One man was speaking thus: "I will run away with the water. — You here shall run away with the fire." Thus he told it to him.

"It is your turn now (to) put your hand behind your back." Thus he said to him. "With what shall I point at him? There is nothing that scares him very much. This must be good, if I should point at him with a snake." The fire was burning without (ever) becoming extinguished. Surely, he pointed at him with a snake. The snake coiled around his thighs. It seemed as if something had happened, but still he did not see it. The snake reached his



x'ōwā'yas. Hān ye'es la<sup>u</sup> kwa f'nuwīt. Ak'a'nak' he'īlta  
 hēx x'ōwā'yas. Hats han kwa hān tcūf la<sup>u</sup> te'x'tits lē  
 x'ōwā'yas. Qai'qa'yōnā'ya, ī la<sup>u</sup> k'īf'ō'wīt. Sī'x'its ē'qatce.  
 Nēqā'ya. Llxana'yēm ye'es.

- 5 X'ī'x'īntū lē tc!wāf. Hēikwain xhū'wīs mā la<sup>u</sup> x'īntī'yat  
 lē tc!wāf. Hēi yū xtcā'yux<sup>u</sup> mā la<sup>u</sup> t!kwī'tsa lē xā'p.  
 Xpiyé'etc l'wa'hait hē mēn. K<sup>u</sup>ha'nasatc ha<sup>u</sup> lēxalxā'yu  
 hē tc!wāf. Nlē'hī fā ū x'na'at.<sup>1</sup> Lē xā'p hakwāf hē'mtset,  
 ī la<sup>u</sup> t!kwī'tsa. Māndj hats g'ī'mtset lē'tsīx'. K<sup>u</sup>menē'īfetc  
 10 Llxā'na lē tc!wāf. K!wehe'etc la<sup>u</sup> llxant. Hats llxant,  
 māndj fkwī'lītu. Tsō asō' f wu'txe tsī'x'tī.

Xtemī'towetc lē f ntc!wā'fē. Xtemī'towetc towe g'ī'mīt.  
 La<sup>u</sup> xwāndj towe g'ī'mīt. Xwāndj la kwee'nīyēm. Tsō  
 tcī ā'wīxēm.

## 5. THE ORIGIN OF DEATH.

- 15 Ūx sla'tcīnī. La<sup>u</sup> f kwee'tī. La<sup>u</sup> ī'k'ī ūx nhū'mā'k'ehe.  
 f'kī tsāyā'ne tī'mīf lē'ūx hī'mē.  
 Yī'xen qafīmī'ye tsī wītcwehe'x'tcī la ā'la. In hē'nīye  
 xā'nīs la ā'la. Tsī hats lēqa<sup>u</sup>'we la ā'la. Xā'nanā'ya la  
 ā'la, ī la<sup>u</sup> lēqa<sup>u</sup>'we. Tsō f a'qanāya.  
 20 Hēlmī'hīs in lō'wīyam. La<sup>u</sup> maha'ē'wat lē ā'la. Hēcl'f-  
 lentc qafīmī'ye la<sup>u</sup> fāatā'ya lā sla'atc. "E<sup>s</sup>tcīnē'henī?  
 Tā'ī sla. Xtcī'tcū ye<sup>s</sup> īluwe'x'tcīs, kat'e'mīsen qafīmī'ye ūl  
 wu'txe tē ā'la?" Wāndj lā'xēm. "In hēl sla. Hats  
 hanl e<sup>s</sup>q!a'mtsam. La<sup>u</sup> nī'wets hanl ye<sup>s</sup> īluwe'x'tcīs." Wāndj  
 25 fīt. Tsō qats ī'nīye tcītc ū īluwe'x'tcīs; hats wāndj tcīnē'-  
 henī. "E<sup>s</sup>Lalahā'mī hanlēl."

Ā'yu in yū hē'nīye, ā'yu wītcwehe'x'tcī la ā'la. In hē'nīye

<sup>1</sup> See §§ 97, 118.

waist, and threatened (to go) into his mouth. The snake was continually sticking out its tongue. It seemed as if it was about to enter his nose. He became scared when he saw this. He shook it off to one side, and ran away from it. People shouted at him.

The fire was seized. A very poor man ran away with the fire. A very insignificant man kicked the water. They ran homewards. The fire was put into his ear. He ran with it. When he kicked the water, it was laid bare. It started to rain at once from there. The fire he threw into some brush. He threw it into a willow. As soon as he threw it, it began to burn. Then they went back there.

From that time on they had fire. From that time on it rained. This is the reason why it rains. Only in this manner people know (the story). This is the end.

## 5. THE ORIGIN OF DEATH.

They two were cousins, and lived together. Both of them were married, and both had little boys.

One morning the child (of one of them) became sick. It was sick a long time; then it died. It made (the father) feel sorry when it died. So they buried it.

The next morning he did not eat. He was watching the (dead) child. On the fourth morning he went to his cousin. "Halloo, cousin! You are thinking? What is your opinion? Should my child come back in five days?" Thus he spoke. "Not so, cousin. You just eat, and you will feel happy." Thus he spoke to him. He had nothing to say to (this). He was simply thinking, "I shall surely get even with you."

Indeed, not very long (afterwards) his (the other man's)

xä'nîs. Māndj leqa<sup>u</sup>'we. Hēikwa īnta ū iluwe<sup>'</sup>xtcîs, î la<sup>u</sup>  
 leqa<sup>u</sup>'we la ā'la. Ā'yu cîlî'ye wāndj le l!ä'xEM, î la<sup>u</sup>  
 dōwā'ya wu'txe la ā'la. Tsō ā'yu tcî ła. "Tā'î sla.  
 Ā'yu cūL wutxa'xa ēit te'îs ā'la. Kat'e'mîsen qaḥmî'ye  
 5 ūx wu'txe hanL te'îs ā'la." Wāndj ilt. "Īn hel sla. Hats  
 hanL e<sup>8</sup>q!a'mtsam. La<sup>u</sup> nî'wets hanL ye<sup>8</sup> iluwe<sup>'</sup>xtcîs." Wāndj  
 l!ä'xEM. "Qaiku ūx wutxa'xa ēit te'îs hî'me, ta qats la<sup>u</sup>  
 ěn dōwā'ya xwāndj. Hēi hanL yî'qa īn wutxa'xa ēit, yan-  
 lawe mā leqa<sup>u</sup>'we, nā'yīm ěn dōwā'ya xwāndj. Xnōwe î  
 10 cîl te xwāndj e<sup>8</sup>iltā'îs." Wāndj tcîne'henî. Mā xnōwe lela<sup>u</sup>  
 wāndj ilt.

Kat'e'mîsen qaḥmî'ye ā'yu ūL wutxa'xa ēit, yūL xwāndj  
 l!äts. LE'γī ūL, yūL kat'e'mîsen qaḥmî'ye wutxa'xa ēit he  
 mā leqa<sup>u</sup>'we. Tsō yîqai'nî helā'qaxEM. Wāndj hātctle-  
 15 nî'yeqEM.

## 6. MA<sup>a</sup>L! (FLOOD).

Î la<sup>u</sup> l!ō'nî hats īn tewî'tsu. Pā'ats le xā'ap. Hîs īn  
 ḥhenî'yees la<sup>u</sup> ła ū paa'wes le xā'ap. Xlōwe'entc la<sup>u</sup> paa'hît  
 le māhe'ntetc le l!tā. Haltlyū ųnuwî la<sup>u</sup> nā'ant le mā.  
 La<sup>u</sup> ilt kwîna'ēi'wat, î la<sup>u</sup> ła ū paa'wes he xā'ap.

20 HE e'stîs mā alî'maqa ū îx'. HE e'stîs mā la<sup>u</sup> tsäyā'ne  
 ū îx'. Xgō'us tcîtc mā paa'hît, î la<sup>u</sup> ilt lō'kwā'ya he l!tā.  
 HE e'stîs mā la<sup>u</sup> tclpā'ya<sup>u</sup> klā nō'yem ilt ha'wēi'wat. Tsō  
 łaîsa'ma îx'e'tc ilt x'l!ēi'tū. Xgō'us mā la<sup>u</sup> wāndj ilt aqalq-  
 sōnā'ya.

25 T<sup>e</sup>klwî'l le xā'patc le l!tā. Qantc he tsä'yux<sup>u</sup> enî'-  
 k'exEM, la<sup>u</sup> tcî he ilt ła. Tsäyuxwî'nîs enî'k'exEM le l!tā.

child became sick. It was not sick long, when it died. He was very sorry when his child died. Indeed, he was thus talking, when he wanted his child to come back. So he went there. "Halloo, cousin! Indeed, our two children ought to come back. Our two children ought to come back in five days." Thus he said to him. "Not so, cousin. You just eat, and you will feel happy." Thus he was talking. "I intended that our two children should come back; however, you did not want it so. Now, indeed, whenever people die, they shall never come back, because you did not want it so. You were right, indeed, in talking to me thus." Thus he was thinking. He was right (when) he said this.

In five days (people) would have surely come back, if he had said so. It would have been good if (those) who died could have come back after five days. So far (the story) goes. In this wise, people relate the story.

## 6. THE FLOOD.

When (one day) the flood-tide (came), there (was) no ebb-tide. (Everything was) full of water. Not long (afterwards) the water (reached) its full (mark). The earth was entirely filled with people. There were too many people, and they looked at the water as it (reached) its full (mark).

Some people had big canoes, and some had small canoes. All kinds of people crowded in when they settled down on the earth. Some people had stored away braided ropes. So they quickly went into the canoes. All people became thus scared.

The earth sank into the water. Wherever a small (piece of land) was sticking out, there they went. A small



La<sup>u</sup> tcī hītcōnīhī'ye ū mēn.<sup>1</sup> Gō<sup>us</sup> diī ntc!a'ha diī xyū-  
xwā'hētc tcī he'laq. Gō<sup>us</sup> diī tsäyā'neha<sup>u</sup>tc nL!pe'ne diī,  
gō<sup>us</sup> la<sup>u</sup> xyūxwā'hētc tcī īt he'laq. Gō<sup>us</sup> tī'tcāne diī xwāndj  
tcī he'laq. Tcī la<sup>u</sup> k'īmxtset māhe'ntetc. Hats kwa in  
5 kwee'nīyēm, ī la<sup>u</sup> wāndj k'īmī'x'exem le māhe'ntetc. Qantc  
he yī'xēi eñī'k'exem le tskwa'xLīs ū kwe'īL, la<sup>u</sup> tcī he  
tsīmīx'tō'wat le īx'. HE e'stīs mā la<sup>u</sup> k'!ātclpā'yā<sup>u</sup> klā.  
HE e'stīs mā la<sup>u</sup> ehe'ntce Līx'ī'x'īt. Nā<sup>a</sup>nt mā la<sup>u</sup> tclpā'yā<sup>u</sup>  
nklā'ha. īt ī'nīye kweenī'yexteme<sup>u</sup>.

10 Ła ū hamLalā'was<sup>1</sup> lāl tsä'yux<sup>u</sup> L!tā. Xwāndj ū ĩŋ'nas  
he tsä'yux<sup>u</sup> lā'nīk, "Qa'lāl."<sup>2</sup> Lewī le eñī'k'exem. Tcī le  
hītcū'xem mēn. Tcī le gō<sup>us</sup> tcītc diī hītcū'xem. Gō<sup>us</sup>  
tcītc ntc!a'ha diī tcī ē'k'exem māhe'ntetc. Gō<sup>us</sup> tcītc  
nL!pe'ne diī xyūxwā'hētc, la<sup>u</sup> tcī k'īmī'x'exem. Hats in  
15 kwee'nīyēm. Aqa'lqas he'īt īluwe'xtcīs. Hīs in diī e'nek'.  
Ehe'ntce la<sup>u</sup> gō<sup>us</sup> qantc plī'yex, le mā Līx'ī'x'īt. Xā<sup>a</sup>p la<sup>u</sup>  
ehe'ntce lāa'ē'wat. La<sup>u</sup> ī la<sup>u</sup> k!weīl'tcī'ye, le mā tsīmē'x'ī  
ū īx'. Lala<sup>u</sup> lō<sup>x</sup>tī'tēm le īx'. La<sup>u</sup> lō<sup>x</sup>tī'tēm le īx', ī la<sup>u</sup>  
tsemī'x'exem. HE e'stīs tce'nīxet he klā. Hē'hats tsa'm-  
20 tīts, ta hats he Lx'ī. Xā<sup>a</sup>p he la<sup>u</sup> lāa'ē'wat. HE k'ītsmā'-  
mīs xwāndj la<sup>u</sup> plī'yex le mā. īt ī'nīye kweenī'yexteme<sup>u</sup>.

La<sup>u</sup> ī la<sup>u</sup> k!weīl'tcī'ye, lala<sup>u</sup> k!wī le xā<sup>a</sup>p. Gō<sup>us</sup> qantc  
mā yī'xēi tsemī'x'exem le īx'. In kwaa'nīya xtcītc ha<sup>u</sup>  
lō<sup>ux</sup>tā'ya le īx', ī la<sup>u</sup> Ła le xā<sup>a</sup>p. Yuwe q<sup>et</sup>tō<sup>u</sup>'tset he'lakwetc,  
25 la<sup>u</sup> tsa'mtīts he le īx'. La<sup>u</sup> he e'stīs mā la<sup>u</sup> in lō<sup>ux</sup>tā'ya  
le īx'. In he lō<sup>ux</sup>tā'ya; la<sup>u</sup> qats he xmenī'yat, yuwe la<sup>u</sup>  
q<sup>et</sup>tō<sup>u</sup>'tset le īx', ī he'lakwetc q<sup>et</sup>tōwe'et. Hats xmi'ntsats

<sup>1</sup> See §§ 97, 118.

<sup>2</sup> Across North Bend, called to-day Kentock Slew.

piece of land was sticking out. There the people assembled. All kinds of animals came there in pairs. All kinds of little birds, all came there in pairs. All kinds of things came there in that manner. They were mixed up there with the people. It seemed as if no one knew (the other), when they were thus mixed up with the people. Wherever the top of a fir-tree was sticking out, there they fastened their canoes to it. Some people had no braided ropes. Some people drifted far away. Many people had braided ropes. They no longer knew each other.

The small (piece of) land kept on floating. This was the name of the small river, "Qalāl."<sup>2</sup> This one was sticking out. There the people assembled. There all kinds of things came together. All kinds of animals were among the people. All kinds of birds mixed in there in pairs. Nobody knew (the other one). People were afraid. (The thing that) was sticking out disappeared. They were scattered everywhere, the people who drifted far away. The water carried them far away. As soon as night came on, the people had their canoes fastened. They were watching their canoes. They were watching the canoes when they were made fast. Some people had short ropes. Suddenly (they would let them) loose, and (they) would drift away. The water would carry them away. One-half of the people became thus scattered. They no longer knew one another.

When evening came, the water ran down. Everywhere people had one canoe (that was) fastened. They did not know how to take care of the canoes when the water went (down). Whenever a canoe was caught on a limb, they would let it loose. Some people did not watch the canoes. They did not watch them, and the canoes would consequently tip over whenever they got caught on a limb. This caused their canoes to tip over when night came

le'it̃ ix̃, i la<sup>u</sup> k'weiltci'ye. Wändj he'it̃ c<sup>e</sup>alctā'was. It̃ in  
tcitc qa'qat̃, i la<sup>u</sup> lō<sup>ux</sup>tā'ya le'it̃ ix̃.

La<sup>u</sup> i la<sup>u</sup> asō' tclli lē lltā, lltā'atc it̃ tōwītini'ye lē mā  
n'x'e. Tsō asō' tci it̃ wutxenihī'ye. Gō<sup>s</sup> qantc yī'xēi it̃  
5 kwe'et̃sū. Xyī'xēitc dā'mit̃ xyī'xēitc he'it̃ hū<sup>u</sup>mā'k'e.  
Xwändj it̃ tī<sup>l</sup>eqtsū. Lē ntclā'ha dīl̃, la<sup>u</sup> asō' tclē'etc it̃  
hū<sup>x</sup>lī'ye, i la<sup>u</sup> tclli lē lltā. Hīs tsāyā'ne nllpe'ne dīl̃ xwändj.  
Gō<sup>s</sup> qa'ntcitc xyūxwā'hēitc it̃ la; lē tsāyā'ne nllpe'ne dīl̃.  
It̃ in kwaā'nīya qantc lāl̃ tōwītini'ye, ta la<sup>u</sup> mā ehe'ntce it̃  
10 lā'xem. La<sup>u</sup> it̃ in kwaā'nīya qantc lāl̃ tōwītini'ye. Xwändj  
la<sup>u</sup> plī'yex lē mā.

Tsō tsī xwändj hātctlenī'yeqem.

## 7. ORIGIN OF THE COOS PEOPLE.

Yī'xēi mā la<sup>u</sup> yīxu'mē. Hats lā'mak̃ mā. Xyī'xēi tō'mil̃  
la<sup>u</sup> hī'yat. "Xtcī'tcū tē gō<sup>s</sup> mī'lāt̃ e<sup>s</sup>yīxu'mē? Xtcī'tcū  
15 tē la<sup>u</sup> e'xkan e<sup>s</sup>ilt̃? Xtcī'tcū tē la<sup>u</sup> e<sup>s</sup>xā'nīyēm." Qesqā'yu.  
Ūx wī'leme<sup>u</sup>. Tsō mā tsū'tsū. Mā pepīlsū'ye. Mā alqa'lū  
kwe'līyes. K'yēai's tsxawī'yat hē kwa<sup>x</sup>t. Lē k'e'la k'yēai's  
tsxawī'yat. Hīs lē xwī'lux<sup>u</sup> k'yēai's tsxawī'yat. Hē gō<sup>s</sup>  
dīl̃ k'yēai's tsxawī'yat.

20 Tsō tcīne'henī, i stō<sup>u</sup>q. "Yī'kwanl̃ xtcitc nītsītō<sup>u</sup>'wat?"  
Wändj tcīne'henī. "Iñ kūl̃ lē'γī, yūl̃ gō<sup>s</sup> qantc ha<sup>u</sup>  
nqai'cit̃?" Kusemī'tcitc qai'cit̃ hē x'nek̃. Kusemī'tcitc  
qai'cit̃ lē wī'tiñ. Tcleē'tcitc qai'cit̃ lē tlet̃. Bildje'wīt̃  
qai'cit̃ lē kwa<sup>x</sup>t. Bildje'wīt̃ qai'cit̃ lē lā'mak̃.

25 Tsō wändj lā'xem. "Ēn hanl̃ dīl̃. Xyīqa'ntcemēx mā

on. Thus they were working. They could not sleep while they were watching their canoes.

When the earth became dry again, the people dropped down to the ground with their canoes. So again they severally came back there. Everywhere they settled down individually, — one man with one woman. Thus they settled down. The animals, too, came back ashore when the earth became dry. And the little birds (did) likewise. The little birds went everywhere in pairs. They did not know the place where they dropped down, and the people (started) to go far away. They did not know where they dropped down. Thus the people became scattered.

Thus only the story is being told.

#### 7. ORIGIN OF THE COOS PEOPLE.

One man was travelling. He was a "bone-man." An old man met him. "Why are you walking all the time? Why do you talk? Why are people angry with you?" He grabbed him. They two fought. Then the man was killed and torn to pieces. His intestines were taken out. He laid down the paunch separately. The hands he laid down separately, and also the head he laid down separately. Everything he laid down separately.

Then he (began) to think, as he was standing, "What am I going to do with it?" Thus he was thinking. "Wouldn't it be good if I should scatter it everywhere?" To the south he scattered the hair. To the south he scattered the blood. To the east he scattered the flesh. To the north he scattered the paunch. To the north he scattered the bones.

Then he spoke thus: "You shall be nothing. The last



hanL cîn kwîna'îl. Qantc hanLawe lā'nîk', hî'nî hanLawe nmā'heñet."

La<sup>u</sup> lewî te hā'nîs γā'la mā, la<sup>u</sup> lewî te x'nek'. La<sup>u</sup> lewî te wî'tîn, la<sup>u</sup> te qanî'mîs. La<sup>u</sup> te kwa<sup>x</sup>t, la<sup>u</sup> te cā'-  
 5 yūcle. LE tle<sup>x</sup>t, la<sup>u</sup> te tenē'yu. LE lā'mak', lala<sup>u</sup> te bîl-  
 djî'yex. Xwändj la<sup>u</sup> lai'<sup>x</sup>tset.

## 8. YŪ'MĪ TĪ'MĪLĪ (STAR-MEN).

Qaicí'nîs kwee'tî û mên. Nā<sup>a</sup>nt mā kwee'tî. Tsō xwändj  
 Llä'xEM LE tsōniye'yim hení'k<sup>u</sup>nātc. "Yí'kūL xtcītc, î qa'-  
 nōtc ĩn tsxū? Mā le'γī û k!wa'lis xeí'ye<sup>1</sup> tsxū." La<sup>u</sup> gō<sup>u</sup>s  
 10 wändj ĩt Llä'xEM. "LE'γī ĩl, î qa'nōtc ĩn tsxū." Hats yū  
 gō<sup>u</sup>s ĩt hū<sup>u</sup>mā'k'e. Tsō ā'yu qanō'tca ĩt Llē'itc. Tsō ā'yu  
 tci ĩt tclō<sup>u</sup>. Tsō ĩt qanatcaní'waq. Tsō kā'sí'ye ĩt qa<sup>u</sup>'lqa<sup>u</sup>.  
 Qa'xantc ĩt kwí'nait. Nā<sup>a</sup>nt yū'mī ĩt kwîna'ē'wat. Tsō LE  
 kwíya'<sup>x</sup>Ltc wändj Llä'xEM. "Xtcí'tcū ye<sup>s</sup> iluwe'<sup>x</sup>tcis, la<sup>u</sup> ūL  
 15 he'is dā'mîl te yū'mī?" Tsō wändj Llä'xEM LE hení'k<sup>u</sup>nātc.  
 "Wictce' e<sup>s</sup>dōwā'ya?" — "Dīl yū tsā'yux<sup>u</sup> yū'mī ṇdōwā'ya."  
 Wändj Llä'xEM. "Ítcū e<sup>s</sup>dōwā'ya e'xkan?" — "Dīl he'mîs  
 yū'mī ne'xkan ṇdōwā'ya." Tsō ĩt qa<sup>u</sup>'lqa<sup>u</sup>. ĩt ĩ'nīye kwaā'-  
 niya. ĩt qa<sup>u</sup>'lqa<sup>u</sup>.

20 Tsxā'yat ĩt t<sup>e</sup>qa. Hats dā'mîl tsxū hītc han L!hā'wais,  
 î la<sup>u</sup> t<sup>e</sup>qa. Ā'yu í'lxats. Hats tō'mîl dā'mîl tsxū hītc.  
 Hats ya'laq L!pí'nî lā xwí'lux<sup>u</sup>. Hēihats dā'mîl k'í'ō'wīt  
 tsxū hītc len hení'k<sup>u</sup>nātc, LE he'mîs yū'mī. Hēikwaín  
 nehāwí'tsen dā'mîl tsxū hen L!hā'wais lān hení'k<sup>u</sup>nātc.  
 25 Tci'ľats LE hū<sup>u</sup>'mîs. Wändj Llä'xEM LE dā'mîl "N'ne ĩte LE  
 e<sup>s</sup>dōwāyextā'is qa<sup>u</sup>'wa."

<sup>1</sup> Xā t -īye (see § 7, 35, 96).

generation shall see you. Wherever there is a river, there people will live."

The people who speak Hānîs, those (come from) the hair. The blood, that's the Siletz Indians. The paunch, that's the Siuslaw; the flesh, that's the Kalapooya; (and) the bones are the Umpqua Indians. That's the way (in which) it was started.

## 8. THE GIRLS AND THE STARS.

People lived on a small place. Many people lived (there). So thus spoke the oldest sister: "How would it be if we should lie down outside? It's a beautiful night (to) lie down." They all were talking thus: "It will certainly be good if we lie down outside." They were all women. So they went outside. There they went to bed. Now they began to make fun. They were almost asleep. They looked up and saw many stars. Then the younger sister said, "Suppose these stars should be our two husbands." Then the older sister said, "Which one do you want?" — "I want some very small star." Thus she spoke. "Which one do you want?" — "I want some big star." Then they fell asleep. They no longer knew (anything). They were asleep.

They awoke early in the morning. (To her) surprise, a man was lying by her side when she awoke. Indeed, she looked at him. (To her) surprise, it was an old man (who) lay (there). His head (was covered with) gray hair. Suddenly she was surprised to see a man at the side of (her) older sister, a big star. A very pretty man was at the side of her older sister. The woman was astonished. Thus the man was talking: "I am the one (whom) you wanted (last) night."

Tsō xwändj he la<sup>u</sup> kwee'nīyēm le yū'mī tī'mīli. In  
'kwee'nīyēm xtcītc īl ī'tsetū.

Xwändj hātct!enī'yeqem. Tsō tcī kumī'ye.

9. K!wā'sīs Tc!wāl (WIND FIRE).

Yī'xen qalīmī'ye tsī xa'lwīs la<sup>u</sup> k!wīsī'sa.<sup>1</sup> Xba'ltīdj la<sup>u</sup>  
5 k!wīsī'sa.<sup>1</sup> Hats tcī la<sup>u</sup> l'nuwīyu xa'lwīs le k!wā'sīs. Yī'xei  
mä wändj llä'xEM. "Xtcī'tcū cta te la<sup>u</sup> yū l'nuwī'yu  
xa'lwīs te k!wā'sīs?" Tc!lī'sa qā'yīs. Hats ā'yu k'īfō'we  
hītc, ī la<sup>u</sup> dji le k!wā'sīs tc!wāl. He e'stīs mä q<sup>EL</sup>ō ne-  
wa'ē'wat. Tcī īl k'īx'Lōwē'wat le tsäyā'ne hī'me. In  
10 tcītc mä l!tā'ītc neq. Gō's ha<sup>u</sup> l'kwī'lit he l!tā, le la'xLīs.  
Hats kwa k'īa'at yuwe hī'nī lāā'ya le tc!wāl.

Yī'xēi mä wändj llä'xEM. "Tcī'tcūl tcī l'n neq?" Ā'yu  
tcī īl neq. Xīlsa'etc īl yū'xtīs he'īltet. Gō's mä xwändj  
tsäyā'ne q<sup>u</sup>wai's īl hīthī'wat. Tsowe dji'nī'ye le tc!wāl, tsō  
15 īlsa'etc īl l<sup>p</sup>pē'xē. Īl tanī'yat le q<sup>u</sup>wai's. Qa'xan wīlī'ye  
le tc!wāl. Yū ta<sup>u</sup> ehentcesī'nē'etc dji'nīt le k!wā'sīs tc!wāl.  
Kat'e'mīs tkwīl'nēi le dji'nīt. "Xnōwe canl l'n lhnatē'wat,  
nāyīm ehentcesī'nē'etc dji'nīt." Denk' he he'īaq, yī'qa he īl  
tanī'yat le q<sup>u</sup>wai's.

20 Xwändj hātct!enī'yeqem. Lewī wändj kwee'nīyēm.

<sup>1</sup> Misheard for k!wāsī'sa.

Thus they know about the Star-Men. They don't know what became of them.

Thus the story is being told. Here it ends.

#### 9. THE FIRE-WIND.

One morning a hot wind blew. It blew from the west. The wind there was getting hotter. One man was talking thus: "Why is it that this wind is getting so very hot?" Dry was the world (river). Indeed, (to their) surprise, the fire-wind was seen as it was coming. Some people had stored away seal-paunches. There they put the small children. (People) could not run away on the earth. The whole world was afire, (and also) the mud. It seemed to boil whenever the fire passed by.

One man was thus talking: "How would it be if we should run away there?" Surely, they ran away there. They rubbed themselves with mud. Every one carried (had) small boards. As soon as the fire was coming, they lay down in the mud on their stomachs. They placed the boards in front of them, and the fire went over (the boards). So far apart the fire-wind kept on coming. Five (gusts), one following another, were coming. "We should easily be able to dodge it, because it is coming far apart." Every time (a gust) came, they would place the boards in front.

Thus the story is being told. They know it that way.



## MISCELLANEOUS TALES.

### 10. QAKO'MET (SEAL).

Qa'titc yuxwa'am le hū'u'mis. Ltcila'ais yuxwa'am.  
 Hēihats mā k'itō'wīt. "Tā'ī nex hū'u'mis." LE'γī ū xkwī'-  
 na<sup>u</sup>tc dā'mīl k'itō'wīt. "Dī'fū he te e<sup>s</sup>wilō'wat?" Wändj  
 L!ä'xEM le dā'mīl. "K!weni'ya<sup>u</sup> le yūwel<sup>1</sup> te ŋwilō'wat."  
 5 Wändj L!ä'xEM le hū'u'mis. "Is pī'xpi hanL." Wändj iilt.  
 Ā'yu wändj ū iluwe'xtcīs. "Nā<sup>a</sup>nt hanL ye<sup>s</sup> Lōwā'was, gō<sup>u</sup>s  
 tcītē wīx'ī'lis." Wändj iilt le hū'u'mis.

Ā'yu ūx ła. "Nī kwanL ilī'ye lōnītām?" Wändj tcīne'-  
 henī le hū'u'mis. "Ēn hanL qantc ła. Gō<sup>u</sup>s mī'lātē hanL  
 10 e<sup>s</sup>kwīnā'yeqem." Wändj iilt. "Yī'qa hanL tsīx· e<sup>s</sup>hak<sup>u</sup>tō<sup>u</sup>-  
 wat tī'ye īx·. Tī'yex e<sup>s</sup>k<sup>u</sup>lātē hanL la<sup>u</sup> k'ī'fLō<sup>u</sup>ts tī'ye īx·.  
 Xā<sup>a</sup>'patc hanL is L<sup>ē</sup>ān. Tēŋ nqatqai'L yīxuxwe'is." Wändj  
 iilt le hū'u'mis. "L!lex L, yanL is L<sup>ē</sup>ān." — "Nī kwanL ā'yā  
 ŋqā'ya?" Wändj tcīne'henī le hū'u'mis. "Yīxā'wexetc hanL  
 15 is Lhī'nap." Wändj iilt. "Tsō hanL wändj e<sup>s</sup>iiltā'mī, tsō  
 hanL e<sup>s</sup>īlx." Ā'yu ūx L<sup>ē</sup>ān. Xā<sup>a</sup>'patc ūx L<sup>ē</sup>ān. Ā'yu  
 l!lē'et le hū'u'mis, ī ūx L<sup>ē</sup>ān. Yīxā'wexetc ūx he'laq.  
 Xmāhe'ntitc k'itō'wīt le mā kwee'tī.

K!u<sup>x</sup>wī' le hū'u'mis. Wilwīl<sup>s</sup>wā'yu. Hats lä īx· k'ī'Le.

<sup>1</sup> Yū+he+il.

## MISCELLANEOUS TALES.

### 10. THE WOMAN WHO MARRIED THE SEAL.

A woman went in a canoe down the river. Close to the shore she was travelling in a canoe. Suddenly she saw a man. "Halloo, my wife!" The man she saw was good-looking. "What are you always looking for?" Thus spoke the man. "I am looking for some food all the time." So said the woman. "We two will go home," he said to her. Indeed, she was so inclined. "You will have much food, all kinds of food." Thus he said to the woman.

Indeed, they two went. "Won't people be looking for me?" Thus the woman was thinking. "You are not going anywhere. You will always be seen." So he told her. "You will, at any rate, leave your canoe here, and your father will find your canoe. We two will go down into the water. Hold me by this my belt." Thus he spoke to the woman. "You must close your eyes when we two go down." — "Won't I lose my breath?" Thus the woman was thinking. "We two will go (through) to a house." Thus he spoke to her. "When I tell you so, then you shall look." Surely, they two went down (into the water). They two went down into the water. Indeed, the woman closed her eyes as they were going down (into the water). They came to a house. The people she saw living there (looked) like persons.

The woman was lost. They were looking for her.

"Yí'kwa qantc ła?" Xā'patc L<sup>an</sup>Lí'ye<sup>1</sup> haqa'tí. Gō<sup>us</sup> qantc wílí'yeqem. In k<sup>i</sup>Lewí'ye. Kluxwí' le hū'wís.

Yí'xen qalímí'ye tsí hats nā<sup>ant</sup> qakō'met x<sup>ne</sup>'et lpa'lísitc  
 he qai'mísitc. Yí'xēi le qakō'met hats kwa mā'lukwetc  
 5 h'pai.<sup>2</sup> La<sup>u</sup> k'íłō'we. Akla'laai le hū'wís. Ítí'tísí'lū.  
 "Ñeqa'tem." Wändj Llá'xEM le hū'wís. Łaatí'wítēm.  
 Nā<sup>ant</sup> la<sup>u</sup> x<sup>ne</sup>'et he qakō'met. Hí'ní así'L ē'k'exEM le  
 hū'wís. Tsō tcí ła le dá'míl. Xā'patc Lōwa'hait le qa-  
 kō'met. Hēi xā í'la lowí'tat xā'patc le hū'wís. Lōwē'entc  
 10 lowí'tat le qakō'met.

Pí'x'pí le dá'míl. La<sup>u</sup> kwānanā'ya. "Ŋk'íłō'wít le hū'-  
 mís ē'k'exEM qakō'metitc." Wändj kwene'ní,<sup>3</sup> í wu'txe.  
 "Łin la'ntsa hanL." Nā<sup>ant</sup> mā tcí Líma'qat qa'títc. Ā'yu  
 íł k'íłō'wít nā<sup>ant</sup> x<sup>ne</sup>'et le qakō'met lpa'lísitc. Hí'ní  
 15 ē'k'exEM le hū'wís. Akla'laai le hū'wís. "Ŋeqatem."  
 Wändj Llá'xEM le hū'wís. Ā'yu íł Lana'itEX. Hēi xā  
 í'la lowí'tat le hū'wís xā'patc. Wändj yā'laní le mā.  
 "Łin canL xtcítc sqats." Wändj yā'laní le tí'mílí. Mítsí-  
 sí'yēm le hū'wís. Hetchetcínō'nitēm.<sup>4</sup> "Natsí xtcítc ĩn  
 20 sqats." Wändj yā'laní le tí'mílí.

Tsō k<sup>u</sup> kwa ní'tcen qalímí'ye hēihats la<sup>u</sup> k'íłō'we yí-  
 xu'mē tc!ē. "Tā'í nex ā'la. Tēi ŋyíxu'mē." K'íłō'wít lä  
 ē'k<sup>u</sup>Lätc. Wändj Llá'xEM le hū'wís. "Yú'xwä heŋ hī'mē."  
 Wändj kwiskwí'wat hä ē'k<sup>u</sup>Lätc. "Ní tcítc asō' wu'txe."  
 25 Wändj ílt lä ē'k<sup>u</sup>Lätc. "Gō<sup>us</sup> mí'lätc hanLawe ē'yíxu'mē  
 tsí'x'tí." Wändj ílt lä ē'k<sup>u</sup>Lätc. Hatā'yíms ā'tsa lä ē'k<sup>u</sup>Lätc.  
 "Ēn hanL asō' k'íłō'wítā'ís." Wändj Llá'xEM le hū'wís.  
 "Kwí'yał hanL asō' ŋL<sup>ē</sup>ān xā'patc. Xmāhe'ntitc la<sup>u</sup> ŋk'íłō'-  
 wít, í tcí xwín wu'txe len yíxā'wEX. Hāł yíxā'wEX c<sup>E</sup> TE

<sup>1</sup> A peculiar case of final duplication.

<sup>2</sup> Instead of *ti'pēi*.

<sup>3</sup> Misheard for Kwāne'ní (*Kwān-* to hear; *-enī* verbal).

<sup>4</sup> *hatc-*, to give up (see § 58).

Just her canoe was found. "Where may she have gone?" The tracks led down into the water. Everywhere they looked for her. She was not found. The woman was lost.

One morning many seals were on the sand beach at the mouth of the river. One seal seemed to be marked with red paint. She was seen. The woman was shouting. She was recognized. "I am cold." Thus the woman spoke. People went after her. Many seals were (on top). There amongst them (in the middle) was the woman. The man went there. The seals ran into the water, and the woman ran first into the water. All the seals ran into the water.

The man went home, and made it known. "I saw the woman among seals." Thus he made it known when he returned. "We will head them off." Many people started down the stream. They saw, indeed, many seals on the sand beach, and there amongst (them) was the woman. The woman was shouting, "I am cold!" Thus the woman was talking. Indeed, they headed them off. The woman ran first into the water. Thus the people were talking. "We cannot seize her." So the men were saying. They recognized the woman. They gave it up. "We doubt whether we shall catch her." Thus the men were speaking.

Then, perhaps, in a few days she was suddenly seen walking along the shore. "Halloo, my child! I am travelling here." Her father saw her. Thus the woman was talking: "I have two children." So she informed her father. "I cannot come back." She said to her father, "You shall always walk around here." Thus she said to her father. She gave money to her father. "You will not see me again." Thus the woman was talking. "Now I will again go down into the water. I saw them (look) like persons, when we two came back into the house. That house (you will be surprised) is (made of) sand."



lpa'lis." Wändj kwîskwî'wat lä e'k<sup>u</sup>Lätc. Ā'yu kwîna'-  
ē'wat, î L<sup>ē</sup>ān xā'patc la ā'la. Qa'î'nîs wîne'etc L<sup>ē</sup>ān. Tcî  
hats t<sup>ē</sup>k'wîl. Hē'kwain xā'nîs û iluwe'x<sup>t</sup>cîs lä e'k<sup>u</sup>Lätc.

Wändj kumî'ye le hä'tcîl.

11. WĪ'NQAS HŪ' MĪK' (SPIDER-OLD-WOMAN).

- 5 Kat'e'mîs hî'me le wĭ'ngas hū' mĭk'. Yĭ'xen qalimĭ'ye  
la<sup>u</sup> qanō'tca yĭxu'me. G'ĭ'kwa ehe'ntce yĭxu'me. Xqat  
îl me<sup>ē</sup>mē'yu. In lōwa'kats le wĭ'ngas hū' mĭk'. Î lĭtci.  
Hĭs in thenĭ'yees îl aiai'wā'yu. Yĭ'xēi mĭtsĭ'le le hū' mĭs.  
Gō<sup>u</sup>s yĭxahĭ'na îl nhū'māk'e le wĭ'ngas û hî'me. In kwaā'-  
10 nĭya lex wĭ'ngas hū' mĭk'. Yūl kwĭna'ē'wat, la<sup>u</sup> in ūl  
ai'ai'wā'yu le hî'me. Î la<sup>u</sup> aiai'wā'yu, tsō te'mā cecū'lū  
le'îl yĭxā'wex. Hĭs in dĭl kwĭ'yet. Lōwe'entc la<sup>u</sup> x'pĭ le  
yĭxā'wex. K'e'lē'lĭsetc neq. Qaqa'llĭ'we le quwai's. Yĭ'xēi  
hau'pĭt le quwai's. L<sup>ē</sup>pe'xetc tsxawĭ'yat tet. Hān qa'xana  
15 x'ĭnĭ'yat he quwai's. Hĭ'nĭ klayā'ha, î la<sup>u</sup> ĭkwĭ'lĭt le yĭxā'-  
wex. Hĭs in dĭl kwĭ'yet.

- Helmĭ'hĭs wu'txe le wĭ'ngas hū' mĭk'. Hĭ'nĭ la<sup>u</sup> k'ĭlō'wĭt.  
In dĭl le'îl yĭxā'wex. In mā k'ĭlō'wĭt. Qawĭlai'we le yĭxā'-  
wex nx'pĭ'tsĭ. Tsetsu'kwĭn, le'ĭtc w<sup>u</sup>c<sup>w</sup>uck'ĭnē'wat lā' ha'-  
20 yatĭ k'e'lē'lĭsĭtc. Hĭ'nĭ tsā'yux<sup>u</sup> k'ĭlō'wĭt le quwai's. Hats  
kwa lĭ'cat xkwĭ'na<sup>u</sup>tc le quwai's tsxū. Tsō'nō cku x'pĭ.  
Tsō la<sup>u</sup> tsetsu'kwĭnetc w<sup>u</sup>ck'ĭnt. Hats mā he'mtset hĭtc.  
Tsō la<sup>u</sup> hĭlĭ'yat. Hēi cĭl lewĭ'ye lā' mĭtsĭ'le hū' mĭs. Hats  
pĭ'nat hĭtc le we'hel, ta la<sup>u</sup> hū' mĭs e'qe. Ā'ya cku û  
25 qā'ya, î la<sup>u</sup> quwai'sĭtc tcĭcĭle'et.

Thus she informed her father. He saw her, indeed, as his child went down into the water. Wading, she went down into the river. There she dove. Her father was very sorry.

Thus the story ends.

## 11. SPIDER-OLD-WOMAN.

Spider-Old-Woman had five children. One morning she was travelling outside. She walked somewhat far (off). (Her children) were given battle (by the people) from below. Spider-Old-Woman was not at home. They (began) to fight. Not long (afterwards) they were killed. One woman was pregnant. Every one of Spider's children was married. Spider-Old-Woman did not know (about the fight). If she had seen it, the children would not have been killed. After they were killed, fire was set to their house. Nothing was left. The house burned down entirely. She (the pregnant woman) ran into a corner. The boards began to fall down, one after another. She tore off one board and lay down on her stomach. On top of her she put the board. There she listened, while the house was burning. Nothing was left.

The next day Spider-Old-Woman returned. She saw that their house had disappeared. She saw no one. She began to look around the débris. With a stick she was touching those who lay on the ground in a corner. She saw there a small board. It seemed as if the board that lay (there) shook. It must have been burned on both sides. She touched it with her stick. (To her) surprise, a person was laid bare. Then she turned it over. Indeed, it was that pregnant woman. (To her) surprise, the stomach (of the woman) shook, and the woman was dead. She must have lost her breath while she was under the board.

- Mitsîsî'ya łō ha'lkwît le ā'la. Ā'yu la<sup>u</sup> ha'lkwît lex  
wínqas hū'w'mîk'. Hēi cîl dî'lōl ālā'ye. Ē'qatce tsxawí'yat  
le hū'w'mîs. Le hî'me ū lā'mak' tsi la<sup>u</sup> yîxa'ntcîts.<sup>1</sup> He  
łā'nîk' łtcîle'esetc la<sup>u</sup> hî'tō'uts. Lehe'w'nēi ha<sup>u</sup> hîthitōwēi'wat  
5 hîs le hū'mā'k'e. Wāndj tsî'x'ti'yat.<sup>2</sup> Tsō la<sup>u</sup> łtłō'tōnā'ya.<sup>3</sup>  
Tsō slaqa'ēi'wat lā temi'snātc. Gō'us dîł he c<sup>ə</sup>a'lcîť; lā  
tene'x, le lo'q!mîł, le dji'letc. Gō'us la<sup>u</sup> xqe'iltc wîlwēi'yal.  
“Le hanl ła ye<sup>s</sup> hau'we.” Wāndj lłā'xem le wínqas  
hū'w'mîk'.
- 10 In kwee'nîyēm le mā xqat tîlā'qai. Í'nîex hewe'et he  
la<sup>u</sup> lōwa'kats. Hî'nî lōwa'kats le tîł le mā xqat tîlā'qayîtc.  
Tîyetā'nî le wínqas hū'w'mîk'. Hîs in łheni'yees ła ū  
hau'we le temi'snātc. Māndj hats ntclā'ha le temi'snātc.  
Wāndj îlt lā ūmā'catc. “Xtcî'tcūl tsā'yux<sup>u</sup> kwā'xal  
15 e<sup>s</sup>ha<sup>u</sup>'xtsem? His hanl tsāyā'ne mî'laq e<sup>s</sup>ha<sup>u</sup>'xtsem.”  
Wāndj lłā'xem le temi'snātc. Tsō ā'yu łō ha<sup>ux</sup>ts, he  
tsā'yux<sup>u</sup> kwā'xal. Tsō ā'yu hîs mî'laq c<sup>ə</sup>a'łîcta. Wāndj  
îlt lā ūmā'catc. “Nā<sup>ant</sup> he dîł ɣkwîna'ēi'wat. Nî he  
xtcîtc la<sup>u</sup> tsxaū'wat.” Wāndj kwîskwî'wat lā ūmā'catc.
- 20 Tsō ā'yu nle'hî ła. Wāndj îlt lā temi'snātc. “In l ehe'-  
ntce e<sup>s</sup>yîxu'mē! Yî'helq e<sup>s</sup>alí'canî!” Wāndj îlt. Hîtc he  
ehe'ntce, î la<sup>u</sup> yîxu'mē. In he kwîskwî'wat lā ūmā'catc,  
yuwe wu'txe. Tcō'xtcōx yî'xēi tsxaū'wat. Le'ɣî ū iluwe'x-  
tcîs, î la<sup>u</sup> tsxaū'wat. Gō'us tcîtc tsāyā'ne nłpe'ne dîł, gō'us  
25 la<sup>u</sup> yî'xēi tsxaū'wat. Yuwe alí'canî, la<sup>u</sup> qa'xantc he k!wînēi'-  
wat le mî'laq. Ha<sup>u</sup> kwîna'ēi'wat he, î hu<sup>x</sup>lî'ye, yuwe qantc  
lîmtset. Xwāndj alí'canî. La<sup>u</sup> tcî he łatsā'ya.

Yî'xen qa'xantc k!wînt le mî'laq. Gî'kwa ehe'ntce  
lîmtset le mî'laq. K!wā<sup>ant</sup> ha'kwał qa'ł<sup>u</sup>xtat. Tsō tcî ła.

<sup>1</sup> *yîxe'ntce*, together (§ 101); *t-nts* transitional.

<sup>2</sup> *tsî'xtî*, over here (§ 104); *t-iyat* causative.

<sup>3</sup> Reduplicated stem *łōuxt-*, to watch; *t-anāya* (§ 50).

She knew how to take out the child. Indeed, Spider-Old-Woman took it out. Indeed, it was a boy. She put the women on one side, and gathered the bones of the children. She put them on the bank of the river. Side by side she put them (with) the women. Thus she did it. Now she was looking after her grandson, and bathed him. She worked at everything, — at his joints, body, and thighs. She twisted everything slowly. "You shall grow fast." Thus Spider-Old-Woman was talking.

The people who lived below did not know it. It was supposed that she lived alone. There lived her relatives with the people who lived below. Spider-Old-Woman was continually storing up a supply of food. Not long (afterwards) the grandson grew up. He could already walk. Thus he said to his grandmother: "How would it be (if you should) make me a small bow? And also some small arrows you shall make me." Thus the grandson was talking. Indeed, she made it, a small bow. She also worked at the arrows. Thus he spoke to his grandmother: "I always see many things, but I cannot kill them." Thus he informed his grandmother. Then, indeed, he went with it. Thus she said to her grandson: "You mustn't go far away. Play close by here." Thus she said to him. It was surprising (how) far off he would go. He never told this to his grandmother whenever he returned. He killed one rabbit. He was glad when he killed it. Of all kinds of birds, he killed one (specimen). Whenever he played, he would shoot arrows upwards. He would look, when they came back, whenever they would stick in the ground. Thus he played. There he would go to get them.

Once he shot an arrow upwards. Somewhat farther away the arrow stuck in the ground. He heard as if some noise had been made. So he went there. He saw



K'îlō'wît he mî'laq. Tsō la<sup>u</sup> kwîna'ē'wat. "Yî'kwe xtcîtc  
 te la<sup>u</sup> qa'l<sup>u</sup>x<sup>t</sup>at? Mā in wändj tsîya'x'it,<sup>1</sup> yuwe lî'mtset  
 l<sup>t</sup>ā'atc." Wändj tcîne'henî. Tsō la<sup>u</sup> ŷnuwît le mî'laq.  
 T<sup>e</sup>qai'lîs le mî'laq. Tsō ŷnuwît. Hēi cîl quwaisî'ye le  
 5 tō'hîts. Hēihats l<sup>n</sup>ō<sup>u</sup>'tat le tclî'le. La<sup>u</sup> kwîna'ē'wat, î la<sup>u</sup>  
 hî'nî stō<sup>u</sup>q. Lexa'tca kwî'nait. Tsō tcî la. Tcî te'x'tîts.  
 Xwändj û îluwe'x<sup>t</sup>cîs. "Yî'kwe dîh'ye?" Wändj tcîne'henî.  
 Hî'nî x'îlā'nî lexa'tcem. K'îlō'wît he îkwene'en sqai'l<sup>e</sup>xem.  
 Tsō kat'e'mîs k'îlō'wît sqai'l<sup>e</sup>xem. Hîs kat'e'mîs k'îlō'wît  
 10 q<sup>e</sup>tōwî'ye le kwî'sîts, lepā'ya<sup>u</sup> kwî'sîts. Kwā'xal hî'nî la'ats.  
 Mî'laq tcî paā'hît. Hats tcî kwîna'ē'wat. Wändj tcîne'henî.  
 "Yî'kwe xtcîtcî'ye te la<sup>u</sup> nî kwîskwî'îl tex k'!ān ū'mā?  
 Yî'kwe xtcîtc te la<sup>u</sup> nî kwîskwî'îl?" Wändj tcîne'henî.

Kat'e'mîs le'îl l<sup>t</sup>aya'astî. Tsō l<sup>t</sup>ē'itc. Asō' xwändj  
 15 tî'klwîts, î l<sup>t</sup>ē'itc. Mî'ntcîts hex wî'nqas hū<sup>u</sup>'mîk. "Tcî'tcū  
 he te in le e<sup>u</sup>wu'txe?" Wändj îlt. "Ehe'ntce he te  
 nyîxu'me." Tsō wändj îlt lā ūmā'catc. "Xtcî'tcū îs î'tsîtū  
 dîl, te îs î'nîex?" — "Îs ai'wîtsî îtē. Aiai<sup>e</sup>wā'yu neq hî'me.  
 Î'nîex ŋkwî'yet." Wändj kwîskwî'wat lā temî'snātc. "Wehe'-  
 20 lîtc îtē e<sup>u</sup>ha'k<sup>u</sup>tat." Tsō helmî'hîs wändj îlt lā ūmā'catc.  
 "He'mîs dîl ŋk'îlō'wît. Nî tcîtc la<sup>u</sup> tsxaū'wat. Yû'xwā  
 ŋk'îlō'wît, tsel'nēi ūx tî'k'îne. La<sup>u</sup> qats ūx ŋkwîna'ē'wat."  
 Tsō la<sup>u</sup> yî'xēi hemî'yat le mā û kwā'xal nmî'laqai, lā  
 e'k<sup>u</sup>lātc û kwā'xal. "Tēi îtē kwā'xal lî'ye e'k<sup>u</sup>lātc.  
 25 La<sup>u</sup> he'îl kwî'lel, le e<sup>u</sup>k'î'lō'uts." Ā'yu la<sup>u</sup> ā'tsa le kwā'xal.

Ā'yu la le temî'snātc. Ā'yu k'îlō'wît tî'k'îne tsel'nēi.  
 l<sup>t</sup>x'îne'wat le mî'laq. Nt<sup>e</sup>cî'ta<sup>u</sup>we le mî'laq. Nts!xa'ha  
 le kwā'xal. Xwändj û îluwe'x<sup>t</sup>cîs. "Yî'kwanl tcîtc ŋkwî'îl  
 he ctcet!?" Aî'wa in kwî'l<sup>e</sup>xem. Tsō han kwî'lt he k'î-

<sup>1</sup> tsîx', here, t-t transitive (see also § 84).

the arrow and looked at it. "What may have caused this noise? It never happened (before) whenever it stuck in the ground." Thus he was thinking. Now he pulled at the arrow. The arrow was fast. Now he pulled at it. Indeed, it was a board that he had hit. Suddenly a door came open. He looked at it as he stood there. He looked inside. So he went there. He entered. Thus he was thinking: "What may this be?" Thus he was thinking. He was looking around there (in) the inside. He saw a pipe sticking in a crack. Then he saw five (pipes) sticking in a crack. He also saw five quivers hanging (on a peg), fisher-skin quivers. A bow was in (each, and each was) full of arrows. There he looked at them, thinking thus: "Why didn't my absent grandmother tell me this? Why didn't she tell it to me?" Thus he was thinking.

They had five beds. Now he went out. He again shut the door as he went out. Spider-Old-Woman asked him, "Why didn't you come home soon?" Thus he said to her: "I usually go far away." Then thus he said to his grandmother: "What happened to us two, that we two are alone?" — "We two are the remnants of a slaughter. My children were killed. I was left alone." Thus she informed her grandson. "You were left in the stomach." So the next day he spoke thus to his grandmother: "I saw something big. I could not kill it. Two (things) I saw standing side by side. I just looked at them." So she took out one Indian bow and some arrows; (it was) his father's bow. "This is your father's bow. The thing you found was their sweat-house." Indeed, she gave him the bow.

The grandson went, indeed. He saw two (things) standing side by side. He examined the arrows. The arrows had flint points, and the bow (was covered) with skin. Thus he thought: "Suppose I bend the bow-shaft!" It was not bent yet. Now he was about to bend one-half.

tsimä'mis. Lltā'atc lemī'yat así'L le tí'yex. Tcī lemī'yat te  
 tí'yex. G-í'kwa kwíl'tc sqats. Yixuxwēi'wat he etcet!  
 tceene'nis. Kwílt. Tsō ā'yu kwílāt. Tsō hí'nī yixuxwēi'-  
 wat. Llx'inēi'wat le mí'laq. Tí'k'ine lā kwína'eí'wat  
 5 tsel'nēi. Wändj û iluwe'xciš. "Í'k'ī hanL ntō'hits xyí'xēi  
 mí'laqetc." Wändj tcine'henī. Tsō ā'yu k!wint. Ā'yu  
 í'k'ī tō'hits. Tsō tcī he'laq. "Yí'kwanL xtcītc te la"  
 npī'yat?" Mā yū kwa pālā'ye xkwí'na'utc. Yixe'ntce  
 sqats. Yixe'ntce hats yūlts. Tsō nle'hī wu'txe. Hē'kwa-  
 10 in lē'γī û iluwe'xciš le wínqas hū'u'mík.

Hí'nī lōwa'kats he tīl le wínqas hū'u'mík. In kwee'nī-  
 yēm le temí'snātc, í la<sup>u</sup> hā'wī. "Cin sítisí'nte le wínqas  
 hū'u'mík!" Ā'yu íl sítisí'nt le wínqas hū'u'mík. Ā'yu tcī  
 hū'u'mis yí'xēi ía. lōwa'kats he wínqas hū'u'mík. Lk!wa  
 15 yixu'xwa. Wändj û iluwe'xciš. "L!a'γetat k<sup>u</sup>." K-í'ō'wīt  
 le wínqas hū'u'mík lex hū'u'mis. K-í'ō'wīt he wix'í'lis lex  
 hū'u'mis. Tcī'lats, í la<sup>u</sup> k-í'ō'wīt le wix'í'lis. "Xtcī'tcū la"  
 e<sup>s</sup>itsitō'wat dīl tí'ye wix'í'lis?" — "Hā'wī tē temí'snātc.  
 Xā'ka la<sup>u</sup> tsxaū'wat dīl le xwí'tsxut. Gō's dīl in xā'yu-  
 20 wīt tē temí'snātc tsxaū'wat." Tsō pí'x'pī le hū'u'mis.  
 Gō's dīl in xā'yuwīt ā'tsa, í la<sup>u</sup> pí'x'pī. Wändj ílt.  
 "In L dīl kwāne'nīye!"<sup>1</sup> Wändj L!ā'xEM le wínqas hū'u'mík.  
 "Lí'ye dā'mīl wändj hanL e<sup>s</sup>kwiskwí'wat." Ā'yu kwiskwí'-  
 wat lā dā'mīl í wu'txe. Wändj L!ā'xEM le hū'u'mis. "Hā'wī  
 25 c<sup>x</sup> le wínqas û temí'snātc."

Wí'lek ā'tsa lā temí'snātc. Wändj ílt. "Tsíx hanL  
 ntō'uq. Tē xwí'lux<sup>u</sup> hanL e<sup>s</sup>xLtsā'is. E<sup>s</sup>yōqtā'is hanL  
 xle'ítc." Ā'yu xle'ítc xLts. Wändj ílt. "Xtema'atc  
 xLtsā'is." Ā'yu xtema'atc xLts. Hats yiqantce'wīt  
 30 tctcī'tsqEM le wínqas hū'u'mík. Tsō xwändj ílt lā temí'-  
 snātc. "HamīL hanL halt! e<sup>s</sup>ne." Tsō ā'tsa le wí'lek lā  
 hū'u'mí'k'ca lex temí'snātc. Tsō wändj ílt. "Halt! e<sup>s</sup>ne

<sup>1</sup> *Kwān*-, to know; -*enī* verbal; -*E* imperative (see also §§ 7, 10).

He stuck it into the ground halfway up to the knees. There he put it (against) the knee. He seized it not far from the end. He was holding the shaft at the edge. He bent it. So it was bent. There he held it. He examined the arrows. The (things) he saw were standing side by side. Thus he thought: "I will hit both with one arrow." Thus he was thinking. Now, indeed, he shot at (them). He surely hit both of them. So he arrived there. "Suppose I take them home!" It looked very heavy. He took hold of and packed them together. So he went back with it (them). Spider-Old-Woman was very glad.

The relatives of Spider-Old-Woman lived there. No one knew the grandson when he grew up. "You go and see Spider-Old-Woman." Indeed, they went to see Spider-Old-Woman. Indeed, one woman went there. Spider-Old-Woman was home. She had fern-roots (and thought), "She may get hungry." The woman saw the Old Spider. The woman saw the food. She was astonished when she saw the food. "How did you get your food?" — "My grandson has grown up. He killed some deer. Enough of everything my grandson killed." Now the woman went home. She gave her enough of everything when she went home. Thus she said to her: "You must not say anything." Thus Spider-Old-Woman was talking. "You shall inform thus (only) your husband." Indeed, she informed her husband when she came back. Thus the woman said: "(It is a) surprise (how) Spider's grandson has grown up."

She gave a club to her grandson, and said to him, "I will stand here. You shall hit me over my head. You shall split me in two with it." Indeed, he hit her with it. Thus she said to him: "Hit me crossways." Indeed, he hit her crossways. (Then) Spider-Old-Woman drew back. Now thus she said to her grandson: "Now it is your turn." So the grandson gave the club to that old woman. Now



tsîx' e<sup>s</sup>stō<sup>u</sup>q." Ā'yu hî'nî stō'waq. Wändj l<sup>l</sup>ä'x<sup>e</sup>m le  
wínqas hū<sup>u</sup>'mík'. "Halt! hanL xwí'luxwít<sup>c</sup> e<sup>s</sup>xLtsā'mî."  
Tsō łōwítí'yeq<sup>e</sup>m le temí'snātc, î stō<sup>u</sup>q. Łō<sup>u</sup>x<sup>t</sup>ā'ya lä k'e'ła.  
A'lqas û iluwe'<sup>x</sup>tcîs. Wändj l<sup>l</sup>ä'x<sup>e</sup>m le wínqas hū<sup>u</sup>'mík'.  
5 "Ēn hanL tcít<sup>c</sup> itsēm. Kwa hanL e<sup>s</sup>ñ'ne." Ā'yu xLts  
xwí'luxwít<sup>c</sup>. Hats ēqatce'wít<sup>c</sup> p<sup>e</sup>cî le temí'snātc. Hats  
kwítsā'atsa le temí'snātc, î stō<sup>u</sup>q, î k'íłō'wít lex ūmā'catc.  
"E<sup>s</sup>lE'γī canL. Kwí'yał asō' tsîx' e<sup>s</sup>stō<sup>u</sup>q. Kwí'yał hanL  
xtema'atc e<sup>s</sup>xLtsā'mî." Ā'yu xtema'atc xLts. Hats yîqan-  
10 tce'wít<sup>c</sup> tctcít<sup>c</sup>sq<sup>e</sup>m. Wändj îlt. — "Tsō e<sup>s</sup>lE'γī."

Tsō helmí'hîs tsō ûx huwe'itsēm. "Hä'wî hēn le wín-  
qas û temí'snātc." Xwändj γā'lanî le mā qa'tem tîłā'qai.  
Mā îl le e'hentc mā γā'lanî, la<sup>u</sup> klayahā'ēi'wat lex wínqas  
hū<sup>u</sup>'mík'. Tsō ā'tsa lä temí'snātc le e'k<sup>u</sup>Lātc û ta'qsai.  
15 "Tēi ta'qsai lî'ye e'k<sup>u</sup>Lātc. Tēi he hîthî'wat, yuwe ha'yat."  
Hē'kwaîn le'γī le ta'qsai. Gō<sup>u</sup>s dîł ā'tsa lä temí'snātc;  
kwā'xal ā'tsa, mî'laq ā'tsa. Tcîxū'nîyetc paā'hî' he mî'laq,  
le kwā'xal.

Tsō ā'yu tcî ûx la, le ūmā'catc. "Mā îl te tcîxū'nî la<sup>u</sup>  
20 hení'k'îs hanL nā<sup>ant</sup> mā." Xwändj îlt lä temí'snātc. He'it  
le he'laq le wínqas û temí'snātc. Wändj îł qaskweyānî'we.  
Ts<sup>e</sup>x<sup>a</sup>'tc îł dōwā'ya le wínqas û temí'snātc. Wändj l<sup>l</sup>ä'-  
x<sup>e</sup>m le wínqas hū<sup>u</sup>'mík'. "LE yîxēi' yîxā'wex la<sup>u</sup> hanL  
ēn tcít<sup>c</sup> xalt. Ye<sup>s</sup>ne<sup>u</sup> tîł."

25 Ā'yu îł qaheyānî'we. Mantā<sup>at</sup>tēi'wat le temí'snātc. Hî-  
tcōnîhî'ye û mēn. Wändj îlt he tahā'lik'. "YanL ñ-  
wîk'í'ye, tsō hanL ā'ya ñqā'ya, tsō hanL e<sup>s</sup>tsak'întā'îs."

she said to him, "Now you stand here!" Indeed, he stood up there. Thus Spider-Old-Woman said: "Now I will hit you over the head." Now the grandson took care as he was standing. He watched her hands. He was afraid. Thus Spider-Old-Woman said: "Nothing will happen to you. (The same thing) will (happen to) you as (did to) me." Indeed, she hit him over the head. The grandson just blew off to one side. He was just smiling, as he stood, while his grandmother was looking at him. "You ought to be all right. Now stand here again. Now I will hit you crossways." Indeed, she hit him crossways. He just drew back. Thus she said to him: "Now you (are) all right."

The next day they two got ready. "It is said that Spider's grandson grew up." Thus were talking the people who lived below. Surely, whatever the people who lived farther away were saying, Spider-Old-Woman heard it. Now she gave to her grandson his father's gambling-sticks. "These are your father's gambling-sticks. He always had them whenever he gambled." They were very good sticks. All sorts of things she gave to her grandson. She gave him a bow and arrows, — a quiver full of arrows and bows.

Now, indeed, they two went, (he and) the grandmother. "This quiver will surely be the equal of many men." Thus she said to her grandson. Spider's grandson came to gamble. Thus they began to talk among themselves. They wished to kill Spider's grandson. Thus Spider-Old-Woman was talking: "You shall not do anything to one house. It belongs to your relatives."

Indeed, they began to gamble. She staid with her grandson. The people were assembled. Thus he said to his quiver: "When I am beaten, and get out of breath, then you shall help me." Now, indeed, they gambled

- Tsō ā'yu heitēm le wínqas ū temí'snātc. Hats nāant lä qete'mis, ta le'xä la<sup>u</sup> qats í'nīEX. Yí'xēi mā wändj l'lä'xEM.  
 "Tci'tcū cta la<sup>u</sup> yū he'niye hewe'et?<sup>1</sup> Kwín le tsxé'WE."  
 Klayahā'ē'wat, í wändj mā l'lä'xEM. Ā'yu lōwiti'yeqEM.  
 5 X'í'ntitsxamitēm. Qaxl'li'yu.<sup>2</sup> Hats kwa kwí'nis p<sup>ECI</sup>. Hats ē'qatcem stō'qtset<sup>3</sup> he wínqas ū temí'snātc. Asō' xtema'atc qaxl'li'yu.<sup>2</sup> Yiqantce'wītc p<sup>ECI</sup> le wínqas ū temí'snātc. Sqats le wí'lek. Yí'xēi mā le'itc xLts. Ē'qatce p'ntat<sup>3</sup> lä xwí'lux<sup>u</sup>, í xLts. Gō'sí'ye la<sup>u</sup> tsxau'wat. Yí'xēi dá'mít  
 10 neq. Xtahā'lik· ha<sup>u</sup> k'iti'wita. Xtahā'lik· ha<sup>u</sup> mau'xat. Nhū'mā'k·ehe la<sup>u</sup> mau'xat. Nhi'mehe la<sup>u</sup> ai'wīt lex tahā'lik·. Gō's ha<sup>u</sup> mau'xat. Tsō ā'wī, tsō yíxa'ntcpts.

- Tsō asō' pí'x·pī. La<sup>u</sup> la in tcitc xalt le yí'xēi yíxā'wEX.  
 Tsō xle'tix· pí'nats lān yíxā'wEX. Wändj ílt lä temí'snātc  
 15 lex wínqas hū'mik·. "Tēi ite íl ha'yatí lí'ye e'k<sup>u</sup>Lātc, lí'ye e'nátc." Ā'yu k'í'ō'wīt le'ux temí'snātc. Wändj l'lä'xEM le temí'snātc. "P<sup>ESIK</sup>· ā'tsem, lō nī'cītc xā'p ha'WE." P<sup>ESI</sup>'wīts he xwí'lux<sup>u</sup>. Wändj l'läts. "E<sup>ET</sup>qa'! Tsí e<sup>Q</sup>qa'qa'." Hīs lä e'k<sup>u</sup>Lātc wändj ílt. "E<sup>ET</sup>qa'! Tsí  
 20 e<sup>Q</sup>qa'qa'." Gō's wändj ílt. Gō's gr'kwa p<sup>ESI</sup>'wīts he xwí'lux<sup>u</sup> xā'p<sup>ETC</sup>. "Cīne<sup>EL</sup>q. Tsí cín qa'qa'." Ā'yu íl tí'l<sup>EQ</sup>tsū. Tsō ā'yu íl wu'txe le'íl nyíxā'wEX.

- Gō's mí'lātc lna'at le temí'snātc. Gō's dí'í aiwē'wat lex wínqas ū temí'snātc. Pā'ats le yíxā'wEX wíx'í'lisetC.  
 25 Wändj l'lä'xEM le wínqas hū'mik·. "Yí'kūL xtcitc, í la<sup>u</sup> e'wutxai'ta lí'ye ū'māc ūx pkāk·? La<sup>u</sup> hanL ūx c'a'lctet. Halt!yū nāant he'ín c'a'ltā'was. La<sup>u</sup> hanL ūx ha'xha-ma<sup>ux</sup>. Tsä'yūx<sup>u</sup> yíxā'wEX hanL e'ha<sup>ux</sup>ts. Hí'nī hanL ūx

<sup>1</sup> Literally, "why is this being thought of so long?"

<sup>2</sup> Past passive.

<sup>3</sup> Passive causative.

with Spider's grandson. His opponents were many, while he was alone. One man spoke thus: "Why are you so very slow about it? Let us kill him quickly!" He heard [it as] the man [was] talking that way. Indeed, he was on the lookout. They jumped at him. They began to hit him. He flew away just like a feather. Spider's grandson was made to stand on one side. Again they began to hit him crossways. Spider's grandson flew away backwards. He seized his club and hit one man with it. His head came off [to one side] when he hit him. He killed all of them. One man ran away. The quiver overtook him and chewed him up. (With his) women it chewed him up. (With their) children the quiver killed them (all). It chewed them all up. When it had finished, (the boy) gathered them up.

Now he went home again. He did not do anything to only one house. Now, from there he turned back to his home. Thus Spider-Old-Woman said to her grandson: "Here they lie, your father and your mother." Indeed, their (dual) grandson saw them. Thus the grandson said: "Give me a cup, have some water in it." He moistened the head, and spoke thus: "You wake up, you are merely sleeping!" Also to his father he said so: "You wake up, you are merely sleeping!" Thus he said it to all. Everybody's head he moistened somewhat with water. "You (plural) get up, you are merely sleeping!" Indeed, they sat (up); and, indeed, they went back to their house.

The grandson was always hunting. Spider's grandson was in the habit of killing everything. He filled the house with food. Thus Spider-Old-Woman was talking: "How would it be if you should bring them (dual) home, your grandmother and your grandfather? These two shall work. Our work is too hard. These two shall dress hides. You shall build a small house. There they two, the grand-



tíla'qai le ū'māc ūx pkāk'." Ā'yu tsä'yux<sup>u</sup> yîxä'wex ha<sup>u</sup>ts.  
 Ā'yu wutxaí'yat lä pkā'katc.

Yí'xēi hū'mīs he'laq xqat. Wändj l!ä'xEM. "Yí'xēi  
 le'γī tsä'yux<sup>u</sup> hū'mīs la<sup>u</sup> hanL ħin ā'tsa te wínqas ū temí'  
 5 snätc. LE'γī yūlel." Wändj l!äts le wínqas ū temí'snätc.  
 "Ŋdōwā'ya le hū'mīs." Helmí'hīs asō' yí'xēi hū'mīs he'laq.  
 Kwina'ēiwat nāant wîx'ílīs lex hū'mīs he'laq. Wändj  
 l!ä'xEM. "Tsä'yux<sup>u</sup> hū'mīs la<sup>u</sup> hanL ħin ā'tsa le wínqas  
 ū temí'snätc." Mîtcîmîtcí'yeqEM. "Xtcí'tcū ye<sup>ē</sup> îluwe'xtcīs?  
 10 E<sup>ē</sup>dōwā'ya ūl î?" — "LE'γī yūlel." Yú'xwä ū hū'māk'e  
 le wínqas ū temí'snätc. "Xtcí'tcūL, î tsí'x'ti cîn tcl't<sup>EX</sup>EM?  
 Gō'us mílātē cîn lqā. LE'γī, î yîqa'tē cîn tíla'qai." Tsō  
 ā'yu ħl tcl't<sup>EX</sup>EM tcī.

Tsō tsī yîqai'nī helā'qaxEM. Wändj hātct!ení'yeqEM.

## 12. NŌ<sup>u</sup>SK'Í'LĪ HŪ'MĪS (GIANT WOMAN).

### (First Version.)

15 Gō'us mílātē mā pō<sup>u</sup>kpō<sup>u</sup>wak<sup>u</sup> lex nō'sk'í'lī. Yuwe  
 dā'míl k'í'ō'wīt, la<sup>u</sup> wändj he ílt. "E<sup>ē</sup>djī nex dā'míl."  
 La<sup>u</sup> k'í'na<sup>u</sup> ū îluwe'xtcīs ū mēn, î la<sup>u</sup> kwee'niyēm wändj.  
 Yuwe mā leqa<sup>u</sup>'we, la<sup>u</sup> he lāa'ēiwat<sup>1</sup> he wîl'ta<sup>u</sup>.<sup>2</sup> Wändj  
 ū tama'ħīs he nō'sk'í'lī. Yuwe ħī'mē alīcaní'waq, la<sup>u</sup> tcī  
 20 he ē'k't<sup>EX</sup>EM. Nīc he alīcanī ħīs xä. itc he nql'e'iltse  
 la<sup>u</sup> he ha'ntīts le ħī'mē. Tsō he pī'x'pī ēīt, tsō he sqats  
 he dī'lōL. La<sup>u</sup> he ħen mī'k'e la'ats. La<sup>u</sup> he ū yu'wel  
 lowí'tat. Īn he xtcītc he'lkwexEM. Nlē'hī wu'txe. Tcī  
 he wutxaí'yat. Tcī he lpī le tclí'le. Yuwe tí'k'ħiltc la<sup>u</sup>  
 25 ūx lLē'x'simt he. Yuwe qa<sup>u</sup>wahā'ya la<sup>u</sup> ūx tí'Ī<sup>ē</sup>qtsū he.  
 Wändj ū tama'ħīs le nō'sk'í'lī.

<sup>1</sup> Literally, "cause to go" (see § 34).

<sup>2</sup> Small valuable articles placed in the grave by the relatives and friends of a deceased person. For an explanation of this custom see "The Country of Souls" (No. 23).

<sup>3</sup> The informant referred first to one giantess; later on, to two giantesses.

mother and the grandfather shall live." Indeed, he built a small house. Indeed, he brought home his grandfather (and his grandmother).

One woman arrived from below. Thus (some one) was talking: "We will give a pretty, little woman to Spider's grandson. Indeed, it would be good." Thus spoke Spider's grandson: "I like the woman." The next day one woman arrived again. The woman who arrived saw the great quantity of food. Thus (some one) said: "We will give the little woman to Spider's grandson." He was asked, "What is your opinion, would you like her?" — "Certainly, it would be good." Spider's grandson had (now) two wives. "How would it be if you should move up here? You are always hungry. (It will be) good if you (will) live close by." Now, indeed, they moved there.

Now so far (the story) goes. Thus they tell the story.

## 12. THE GIANT WOMAN.

*(First Version.)*

The Giantess was all the time enslaving people. Whenever she saw a man, she would thus say to him: "Come here, my husband!" The people got tired of it when they heard about it. Whenever a man died, she would carry away the things that were put in his grave. Such was the custom of the Giantess. Whenever children played, she would (go) there amongst them. She would play a while, and would then pick out the children that had valuables around their necks. When she was about ready to go home, she would take hold of a boy and put him into a basket. (With this as) her pack, she would run. He (the boy) could not get out. With him she went back, and brought him home there. She had there a hole (as a) door. In the mornings they two usually slept, in the evenings they would sit up. Such (was) the custom of the Giantesses.<sup>3</sup>

Yí'xēi kwí'yet le mîlkwí'yätc. La<sup>u</sup> kwā't<sup>ē</sup>sîsā'nî. Wändj kwā't<sup>ē</sup>sîsā'nî: "La<sup>u</sup> te tclí'le, la<sup>u</sup> hanL e<sup>ŋ</sup>nuwanā'ya, te nîqai'xał tōwî'sîsiya.<sup>1</sup> Tcî'cnîtc la<sup>u</sup> ēk'í'ye te nîqai'xał. YanL tsí'x'ti e<sup>ŋ</sup>he'laq, la<sup>u</sup> te tclí'le yanL la<sup>u</sup> e<sup>ŋ</sup>nuwît, la<sup>u</sup> 5 L!nō'wat hanL. Yuwe k!we'iltc, la<sup>u</sup> kwí'laai he ku'me. Wutxaē'wat, la<sup>u</sup> he lōwē'wat. Wändj he îlt. 'Mî'tsîs c<sup>ē</sup> kwîne'we.' La<sup>u</sup> he ā'tsa. Ku'me xa'fax; mā he ā'tsa. Yí'qa in lō'wîyam le ā'la. Tcî halqtsō'wat. 'Yîqa'łtsîx' kwîne'we.' Wändj îlt hex nō'sk'í'li. Lhnat tet. 'Hamî- 10 Lan e<sup>ŋ</sup>muxtîtsā'mî." Kwîna'ē'wat hä kwí'ya<sup>x</sup>ltc. Hän k<sup>u</sup>ha'- nās dił mîlt! Tcî L!ai'yat lä îluwe<sup>x</sup>tcîs. Hats tcî xē'yeł, î la<sup>u</sup> kwîna'ē'wat lä henî'k<sup>u</sup>nätc. Wändj L!ä'xEM le henî'- k<sup>u</sup>nätc. 'Teŋ îluwe<sup>x</sup>tcîs te hí'nî l!ē'et, te la<sup>u</sup> e<sup>ŋ</sup>kwîna'ē'wat. K!ā'yeñi he'ûx xwî'lux<sup>u</sup> ûx L!ē'x'sîmt. Î tí'k'łiltc, ûx qa'qał. 15 Ūx pe'letcî. He tcl'wāl nîtcîle'es ûx pe'letcî.' Wändj L!ä'xEM le henî'k<sup>u</sup>nätc. 'Gō's mî'lätc he ûx xwändj. Yîqa'łtsîx', mîLan e<sup>ŋ</sup>muxtîtsā'mî. Wändj L!ä'xEM le nō'sk'í'li.' Wändj îlt he ā'la."

Tsō ā'yu wändj îlt lä e'k<sup>u</sup>lätc'lex ā'la. "HamîLan tcî 20 ŋ!a." Ā'yu tcî !a. Tcî he'laq. Ā'yu la<sup>u</sup> k'îłō'wît le nîqai'xał tōwî'sîsi'ya. Tcî'cnîtc ēk'í'ye. Gō's qantc ha<sup>u</sup> wîlō'wat, î la<sup>u</sup> kwîna'ē'wat. Wändj tcîne'henî. "Tsî xwändj neŋ kwā'atîs. La<sup>u</sup> xwändj ŋk'îłō'wît." Ā'yu la<sup>u</sup> ĩnuwanā'ya le nîqai'xał tōwî'sîsi'ya. Gō's tcîtc la<sup>u</sup> ĩnuwa- 25 nā'ya. Yí'xen ĩnuwît. Hēi cîl lewí'ye le tclí'le. Qeltc îlx. K'îłō'wît lä mîlkwí'yätc. "Ntēi hāl<sup>i</sup>. Aí'wa nî xtcîtc itse'ts." Wändj kwiskwí'wat hä hä'lätc. Xqa'wax la<sup>u</sup> kwîna'ē'wat. "Xtcî'tcū itse'ts he nō'sk'í'li?" Wändj L!ä'- xEM le mîlkwí'yätc. "Ūx yû'xwäi<sup>2</sup> cîl." — "La<sup>u</sup> xtcî'tcū

<sup>1</sup> Genus and species unknown.

<sup>2</sup> See § 80.

One younger brother remained. He was dreaming continually. He was dreaming thus: "You shall pull the door (which is) a bunch of hard wood. The hard wood is amongst brick-weed.<sup>1</sup> If you arrive there and pull the door, it will come open. In the evenings they catch clams. They bring them home and eat them. Thus (one) will say to (a boy): '(What a) surprisingly fat (clam), poor boy!' She will give it to him. The clam is (full of) sand; still she will give it to him. The child will not eat it. She will take it to him. 'Come close here, you poor boy!' Thus a Giantess will say to him. He will dodge. 'Let me feel of you!'" (In his dream) he saw his younger sister. Something was hanging from her ear. She had put her heart there. His sister was twisted to one side as he looked at her. Thus the sister said: 'My heart is caused to be there, that's the thing you are looking at. They two go to bed with their heads resting against each other. In the daytime they two sleep. They two warm themselves. At the edge of the fire they two warm themselves.' Thus the sister said. 'They two always (talk) thus: '(Come) close here, let me feel of you!' Thus the Giant women talk.' Thus the child (girl) spoke to him."

Now, indeed, the child (boy) said to his father, "Let me go there!" Indeed, he went there. He arrived there, and saw the bunch of hard wood. It was amongst brick-weeds. When he saw it, he looked around in all directions. He was thinking thus: "My dream was just like this. I saw it thus." Indeed, he pulled the bunch of hard wood. He pulled it in all ways. He pulled it once. Indeed, it was a door. He looked down, and saw his younger brother. "This is I, O elder brother! Nothing has happened to me as yet." Thus he informed his elder brother. He looked at him from above. "What is the Giantess doing?" Thus said the younger brother. "There are two of them,



ûx ne'tsi?" — "Ûx tsí'nsîmt he. Teḡ kwí'ya<sup>x</sup>Ltc hân k<sup>u</sup>ha'-  
 ñas mîlt! hä îluwe'<sup>x</sup>tcîs." Wändj îlt lä hä'Lätc. Wändj  
 Llä'xEM lä hä'Lätc. "Łō<sup>u</sup>'x<sup>t</sup>it L ye<sup>8</sup>tet." Wändj Llä'xEM,  
 "Nḡpí'<sup>x</sup>pī hanL. In tcītc qeltc Inq. Nḡkwí'wat hanL teḡ  
 5 e'k<sup>u</sup>Lätc. He'qhelq hanL ḡdjina'ēi<sup>u</sup>wat." <sup>1</sup> Wändj Llä'xEM  
 he mîlkwí'yätc. Asō' tcī tī'k<sup>u</sup>l<sup>u</sup>ts. "Tsō<sup>u</sup>xe'n qaḡmí'ye  
 hanL ĩn he'laq." Wändj Llä'xEM.

Asō' pī'<sup>x</sup>pī. Wändj k!wāne'nī. "Nḡk'īlō'wīt teḡ mîlkwí'-  
 yätc. NḡLnō<sup>u</sup>t he tcl'í'le." Wändj Llä'xEM, î wu'txe. Ā'yu  
 10 wändj Llä'xEM le e'k<sup>u</sup>Lätc. "Ā'yu il." Qle'tē ĩl ya'k<sup>u</sup>tīt.  
 Xgō<sup>u</sup>s mā lō ĩl yakwēi'wat. Yū'xwā qā'yīs lō ĩl yakwēi'-  
 wat le qle'tē. Wändj Llä'xEM le e'k<sup>u</sup>Lätc. "Kwí'yał hanL  
 tcī ĩn la." He'qhelq ĩl laa'ēi<sup>u</sup>wat. Ā'yu tcī ĩl he'laq.  
 Ā'yu Lnō<sup>u</sup>t asō' le tcl'í'le. K'īlō'wīt la ā'la qeltc. "Āi'wa  
 15 ḡlē'ḡi k!ō'la." Wändj Llä'xEM la ā'la. "Xtcī'tcū ûx ne'-  
 tsī?" — "Ûx qa'qał il." Wändj k!wāne'nī la ā'la. Qeltc  
 lemí'yat le he'qhelq. Xle'itc ĩnq. Hełaqā'itū qa'xantc le  
 hī'ime.

Ā'yu ûx Llē'<sup>x</sup>sîmt klā'yenī he'ûx xwí'lux<sup>u</sup>. Łaisa'ma  
 20 yīxa'ntcpts le tetc, le hatā'yīms, le kwā'xal. Łaisa'ma  
 qle'tē qeltc ĩl k'ix'Llōwēi'wat. Xcī'<sup>u</sup>tcītc ha' tīk'tīk'īnēi'wat<sup>2</sup>  
 le qle'tē. Qle'tē le'ûx k!nes. Ūx ĩn kwaā'nīya. Ł'nuwī  
 ûx qa'qał. Tselk'īnīmex le'ûx x'nek'. Ūx ĩn kwaā'nīya.  
 Tsō ā'wīts.

25 Tsō gō<sup>u</sup>s qantc tcl'īl'yat te qle'tē. Qle'tē'yetc la<sup>u</sup> pā<sup>ats</sup>  
 le'ûx yīxā'wex. Łkwí'litū gō<sup>u</sup>s qantc. Tsō te'ma Llē'itc.  
 Asō' tcī tetī'k!ū le tcl'í'le. Āl'īmaq k<sup>u</sup>h'yex xle'itc tsayí'-  
 SEXEM le tcl'í'le. Tcī tī'k'īne ū mēn le tcl'í'le nqa'xana.  
 Lōwē'entc łkwí'litū lexa'tcem le'ûx nyīxā'wex. Łkwí'litū  
 30 le'ûx k!nes. X'ne'<sup>x</sup>tīts he nō<sup>u</sup>sk'í'li, ĩ łkwí'litū. "Tcī'tcū

<sup>1</sup> Literally, "I cause to come severally."

<sup>2</sup> Literally, "they made it stand."

indeed." — "What are they two doing?" — "They two are sleeping. My sister's heart is hanging from her ear." Thus he said to his elder brother. "You must take care of yourself," said his elder brother. "I am going home. There is no way to go down. I will inform my father, and will bring several ladders." Thus the younger brother was talking. Again he shut the door there. "We will arrive in two days." Thus he said.

He went home again. Thus he was relating: "I saw my younger brother. I opened the door." Thus he said when he returned. The father said, "Indeed, it is so." They gathered pitch. Everybody was gathering that thing. Two days they were gathering that pitch. Thus the father said: "Now we will go there." They took along a ladder. Indeed, they arrived there. Indeed, he again opened the door. He saw his child below. "Father, I am still well." Thus spoke his child. "What are they (two) doing?" — "They are sleeping, indeed." Thus his child made it known (to him). He put down the ladder, and went down on it. The children were brought up.

Indeed, they two were asleep with their heads resting against each other. (They) quickly gathered the clothes, the money, the bows. They quickly put pitch below. Clear around they put the pitch. Their two dresses were (full of) pitch. They (dual) did not know it. They (dual) were sound asleep. Their (dual) hair was tied together. They two did not know it. Now (they) finished.

Now (they) lighted the pitch everywhere. Their (dual) house was full of pitch. It began to blaze everywhere. So then (they) went out. The door was shut again, and was made heavy by means of big stones. The people were standing there at the top of the door. The inside part of their entire house began to burn. Their two dresses began to burn. One Giantess jumped up when

cta te e<sup>s</sup>tsayitā'is?" — "E'xkan cili'ye te e<sup>s</sup>l<sup>t</sup>tcitā'is. Tsem-  
tete'is!" Î ħnuwā'nī tse'met. X'ne'x'tits tclile'hetc. Qa'xantc  
x'ne'x'tits. K·x·ī le tclile'hetc, î x'ne'x'tits. Halt! yēai'  
x'ne'x'tits qa'xantc. "Xtcī'tcū cta te la<sup>u</sup> in l<sup>n</sup>ōw'tat, î  
5 p<sup>l</sup>lēitc?" Kat'e'misen qa'xantc x'ne'x'tits. La<sup>u</sup> yī'qa in  
l<sup>l</sup>ēitc. Īk'ī kat'e'misen qa'xantc ūx x'ne'x'tits. lōwe'entc  
ĭkwī'lit lexa'tcem. Łō<sup>u</sup>x'titēm le tclī'le. Xyīxē'wīeqe'ntcīs  
l<sup>l</sup>ēitc lā iluwe'x'tcīs. Qeqaicū'ye lā iluwe'x'tcīs. Hīs yēai'  
yī'qa xwāndj qeqai'cū lā iluwe'x'tcīs. Wāndj ĭltēm. "Ēn  
10 han<sup>l</sup> dīł. Xyīqa'ntcemēx mā han<sup>l</sup> e<sup>s</sup>kwīnā'it. Ēn han-  
lawe mā xtcitc xalt."

Î pū'ta le hī'me lex mā. Yī'xēi k<sup>u</sup>ha'nāsitc milt! lā  
iluwe'x'tcīs. le dī'lol ā'la lewī la le'γī. Wāndj l<sup>l</sup>ā'xēm  
le e'k<sup>u</sup>lātē. "Yī'kūl xtcitc, î la<sup>u</sup> kwīlkwā'yu te la<sup>u</sup> hī'nī  
15 milt! ten k<sup>u</sup>ha'nās?" Ā'yu kwīlkwā'yu. Qats kwīlkwā'yu,  
hats leqa<sup>u</sup>'we le ā'la. "Le'γī cūl, î la<sup>u</sup> in kwīlkwā'yu."  
Wāndj ĭł γā'lanī.

Tsō yīqai'nī ā'wīxēm. Wāndj hātctlenī'yeqem he nō<sup>u</sup>s-  
k'ī'li.

### 13. Nō<sup>u</sup>sk'ī'li Hū<sup>u</sup>mīs (GIANT WOMAN).

(Second Version.)

20 Gō<sup>u</sup>s mī'lātē he mā wīx'ik'ī'lnē'wat. Yuwe mā k'ī'lō<sup>u</sup>ts,  
lala<sup>u</sup> he pī'yat. In kwee'nīyēm qantc he la<sup>u</sup> ūa'ē'wat.  
La<sup>u</sup> ĭł γaaltō'nīs.

Yī'xen qałimī'ye tsī nā<sup>a</sup>nt tcānī'γa ĭł yīxentcēnehī'ye,<sup>1</sup> le  
mā n<sup>l</sup>l<sup>t</sup>ā'yas. La<sup>u</sup> ĭł ĭlt. "Tcī'tcūl, î tcī ħn ūa? — Yū ta<sup>u</sup>

<sup>1</sup> *yīxē'ntce* "together;" -*nēi* distributive (§ 37); *yīe* transitional (§ 35). See also § 10.

it began to burn. "Why do you hold me back?" — "You, indeed, are fighting with me. Let me free!" As they were pulling each other, they came apart. (One) jumped towards the door. She jumped upwards. She bumped against the door as she jumped. Now the other one jumped upwards. "Why does it not come open as I go out?" Five times she jumped up. Still she could not go out. Both jumped up five times. The inside part burned entirely. They were watching the door. At the sixth time her heart went out. Her heart was beaten to pieces. Also the heart of the other one was beaten to pieces. Thus they said to (them): "You shall be nothing. The last generation shall see you. You shall do nothing to people."

The men took the children home. (One child's) heart was hanging on the ear. The boy was the only one (who was) all right. Thus the father was talking: "Suppose the thing that is hanging on the ear were cut off?" Indeed, it was cut off. No sooner was it cut off, than the child died. "It would have been good if it had not been cut off." Thus they were saying.

Now here it ends. Thus they tell the story about the Giant women.

### 13. THE GIANT WOMAN.

*(Second Version.)*

She was all the time stealing people. Whenever she found a person, she would take him home. No one knew whither she carried them. This became the topic of their conversation.

One morning many young men from the village came together. One of them said, "Suppose, we go there! —



ehen'tces la<sup>u</sup> hī'nī hanL e<sup>s</sup>slne'et, ta hīs hanL ŋne yī'qa  
 ŋxwändj." In kwee'nīyēm itse'ts he'if nā<sup>a</sup>'ntes. Tcī if ɬa.  
 Ā'yu qantc yī'xēi slne'et.

- Yī'xēi tcī he'laq. Ā'yu kwīna'ēi'wat L<sup>ē</sup>ān le nō<sup>u</sup>sk'í'li.  
 5 Wa'lwal yīxu'xwēi'wat lex dī'lōf. Ka'lac k!<sup>u</sup>lā'was L<sup>l</sup>aha'-  
 ēi'wat lex dī'lōf. Kwītsā'atsa, i dji le nō<sup>u</sup>sk'í'li. "Tā'ī nex  
 dā'mīf. E<sup>s</sup>dji, is pī<sup>x</sup>pī hanL." Wändj ilt le dī'lōf. "In  
 hel." Wändj L<sup>l</sup>āts, he dī'lōf. "Ła'tsīt lī'ye hatā'yīms!" —  
 "In hel nex dā'mīf. Tsī hanL e<sup>s</sup>tā'tcīnts, yanL is wu'txe."  
 10 Wändj L<sup>l</sup>ā'xem le nō<sup>u</sup>sk'í'li. "Hīs ŋne nī'ta<sup>1</sup> mā. E<sup>s</sup>kwī-  
 na'ēi'wat i tēŋ wa'lwal?" Wändj L<sup>l</sup>ā'xem le dī'lōf. A<sup>u</sup>qat  
 he k!<sup>u</sup>lā'was. L<sup>l</sup>tā'atc ɬxat le k!<sup>u</sup>lā'was. "Tēi hanL e<sup>s</sup>pā'ats  
 lī'yex nhata'yīms." Ā'yu ɬa le nō<sup>u</sup>sk'í'li. Hatā'yīms halq-  
 tsō<sup>u</sup>'wat. Tcī tsxawī'yat len k!<sup>u</sup>lā'was. "Kwī'yaɬ e<sup>s</sup>dji, is  
 15 pī<sup>x</sup>pī hanL, nex dā'mīf. TsanL e<sup>s</sup>tā'tcīnts if tēŋ hatā'yīms."  
 Wändj L<sup>l</sup>ā'xem le nō<sup>u</sup>sk'í'li.

- Kat'ē'mīsen ɬa ɬatsā'ya lā hatā'yīms. "Kwī'yaɬ e<sup>s</sup>dji nex  
 dā'mīf." L<sup>l</sup>x'īnēi'wat lex dī'lōf. K<sup>l</sup>īnk<sup>l</sup>īnēi'wāt he pāl<sup>l</sup>ā'ye.  
 Yuwe klalī'yat, pā'ats lā k!<sup>u</sup>lā'was. "Nōwī'tses canL ū  
 20 pāl<sup>l</sup>ā'ye." Wändj tcīne'henī he dī'lōf. "Kwī'yaɬ e<sup>s</sup>dji nex  
 dā'mīf. Is pī<sup>x</sup>pī hanL." Wändj ilt. "Asō' ɬa'ex, ɬa'tsīt  
 lī'ye hatā'yīms!" Ā'yu ɬa.

- Lowī'tat he dī'lōf. Yūlts he hatā'yīms. Ła ū x<sup>n</sup>na'at.<sup>2</sup>  
 Māndj kwīna'ēi'wat dji le nō<sup>u</sup>sk'í'li. Ā'yā ū qā'ya le dī'lōf.  
 25 Ē'qatce x<sup>n</sup>e'x'tīts. Halt! yēai mā le'tīx<sup>n</sup> lowī'tat. Yūlts  
 he hatā'yīms. Dji ū x<sup>n</sup>na'at<sup>2</sup> le nō<sup>u</sup>sk'í'li. "E<sup>s</sup>dji nex  
 dā'mīf." Lōwa'hai le dī'lōf. Ē'qatce x<sup>n</sup>e'x'tīts. Halt!  
 yēai' mā le'tīx<sup>n</sup> lowī'tat. Yūlts he hatā'yīms. "E<sup>s</sup>dji nex  
 dā'mīf." Wändj L<sup>l</sup>ā'xem le nō<sup>u</sup>sk'í'li. Wändj if kumī'yat.

<sup>1</sup> Literally, "not I such a man."

<sup>2</sup> See §§ 97, 118.

You shall hide there at such a distance, while I will do the same." No one knew how many (men) they were. They went there; and, indeed, (they) were hidden everywhere, one (by one).

One came there. Indeed, he saw the Giantess going down into the water. The young man held a knife. The young man wore a buckskin shirt. The Giantess smiled as she was coming. "Halloo, my husband! Come! we two will go home." Thus she said to the young man. "Not so." Thus answered the young man. "Bring your money!" — "Not so, my husband! Only then shall you have it, when we get home." Thus spoke the Giantess. "I, too, am a bad man. Do you see this knife?" Thus spoke the young man. He took off his shirt. He spread the shirt out on the ground. "This you shall fill with your money." Indeed, the Giantess went and brought the money. She put it there in the shirt. "Come now, my husband! we two will go home. Only then shall you, indeed, have my money." Thus the Giantess spoke.

Five times she went for her money. "Now come, my husband!" The young man examined it and tried the weight. As he lifted the shirt, it was full. "This ought to be the right weight." Thus the young man was thinking. "Come now, my husband! we two will go home." Thus she said to him. "Go again, bring your money!" Indeed, she went.

The young man ran away. He carried the money and ran. He already saw the Giantess come. The young man was out of breath, and jumped to one side. Now another man ran from there and carried the money. The Giantess came in a hurry. "Come, my husband!" The young man ran, and (then) jumped aside. Now another person ran from there. He carried the money. "Come, my husband!" Thus said the Giantess. Thus they ended

Witshōts<sup>a</sup>ā'ya nle'hī Lowí'tat. Lōwa'hai hīs xā, le nō<sup>u</sup>sk'í'li. Kā<sup>a</sup>sí'ye k'ití'wita. "E<sup>d</sup>ji nex dá'míł."

Llā'tā'yasatc he'laq he nō<sup>u</sup>sk'í'li. "Í'tcū ṇdā'míł?" Wändj  
 Llāts he nō<sup>u</sup>sk'í'li. Wik'í'ye. Hats xnā<sup>a</sup>nt la<sup>u</sup> Lō<sup>u</sup>xLō<sup>u</sup>-  
 5 wax. T<sup>e</sup>qanLí'yeqem xwa'lwalyetc. Hīs in xtcītc itse'ts  
 he nō<sup>u</sup>sk'í'li. Ní'k'ínetc Lō<sup>u</sup>xLō<sup>u</sup>xwí'yeqem. "Yí'kwanL  
 xtcītc lín xalt, í la<sup>u</sup> lín tsxaū'wat?" Wändj íł tcíne'heni.  
 Tsō qats qaṇnuwānī'we he nō<sup>u</sup>sk'í'li. Xpiye'etc qaṇnuwā-  
 nī'we. Hats Lōwe'entc la<sup>u</sup> laaí'tex. Te cīl la<sup>u</sup> laaí'texā'ya  
 10 le mā.

Yí'xēi hū'wí'k. Lōwa'kats. Yí'xēi lá tek'itsí'nātc. Wändj  
 íłt. "Qa'ntcū laaí'tex?" Wändj mītc'í'natc lá tek'itsí'-  
 nātc. "Māndj ehe'ntcaai." Wändj Llā'xem lá tek'itsí'nātc.  
 "Tcī lae'ís teka'xtsī. Ṇkwaā'nīya qantc lá e'qeq. Wa'lwal  
 15 la ā'tsem teka'xtsī. Tcī hanL ís la." Ā'yu tcī úx la le  
 tek'itsí'nātc. "E<sup>d</sup>ji he'níkwī. E<sup>s</sup>tsak'íntā'ís hanL." Wändj  
 Llāts he nō<sup>u</sup>sk'í'li. "E<sup>s</sup>ne cīl'ye xwíł?" Wändj Llāts hāł  
 hū'wí'k. "Qa'ntcū la kxla?" Wändj Llāts hāł hū'wí'k.  
 "Tcī cīn lēí'ye teṇ k'e'la." Emí'hel le hū'wí'k'ca. Ā'yu  
 20 tcī íł Llāí'yat lān kxla. Sqats he wa'lwal lex hū'wí'k'ca.  
 Mu'xwít la kxla. K'ítitsō'nís la kxla.<sup>1</sup> Tō'yat he nō<sup>u</sup>sk'í'li.  
 Tsxaū'wat lex hū'wí'k'ca le nō<sup>u</sup>sk'í'li. Hats yí'xēi la'xet  
 lá lo'q'í'ł. Hats Lōwe'entc lá'mak', xtō<sup>u</sup>s lá'mak', í la<sup>u</sup>  
 íł Llx'ínt. Wändj hex sí'k'í'tc, lela<sup>u</sup> íł in tcītc tsxaū'wat.  
 25 Mā íł íł tlewā'asíts x'í'laqetc, hats tcī k'x'e'xem lān lá'mak'.  
 Hīs he t<sup>e</sup>qanLí'yeqem lex wa'lwalyetc; wändj lela<sup>u</sup> íł in  
 tcītc tsxaū'wat. Tsō qats lāł hū'wí'k'ca la<sup>u</sup> tsxaū'wat.  
 Mitsísí'ya lāł hū'wí'k'ca.

Tsō te'mā gō<sup>u</sup>s íł la'sā'ya lá hatā'yíms, ta la<sup>u</sup> íł tsí'x-

<sup>1</sup> Literally, "her foot became the object of her cutting (action)."

it. The last one ran with it. She, too, the Giantess, ran. She almost overtook him. "Come, my husband!"

The Giantess came to a village. "Which one is my husband?" Thus spoke the Giantess. She was beaten. Many persons were clubbing her. They hit her with a knife. But nothing happened to the Giantess. They were hitting her with sticks. "What shall we do if we don't kill her?" Thus they were thinking. Now, the Giantess began to pull them to and fro. She pulled them in the direction of her home. She dragged them all. Indeed, she dragged all the people towards her.

There lived one old woman. She had a granddaughter. Thus she said to her: "Where is she taking them?" Thus she asked her granddaughter. "She is already far away." Thus spoke her granddaughter. "Take me there, granddaughter. I know where her vulnerable spot is. Only give me a knife, granddaughter. We two will go there." Indeed, they two went there, (she and) her granddaughter. "Come here, O elder sister! You shall help me." Thus spoke the Giantess. "Is that you, indeed, O cousin?" Thus that old woman spoke: "Where is her foot?" Thus that old woman spoke. "You put my hand there." The old woman was blind. Indeed, they put it there to her foot. The old woman seized the knife. She felt for her foot, and began to cut her leg. The Giantess fell. The dear old lady killed the Giantess. Her body was spread out. It was entirely (made up of) bones. The bones were hard when they examined them. This was the reason why they could not kill her. No matter (how long) they would shoot arrows at her, (they) would strike there against her bones. They also hit her with a knife, and likewise they could not kill her. However, that dear old lady killed her. That old woman knew her.

Then they all went to get her money, and they divided



tseme<sup>u</sup> le nō<sup>u</sup>sk'í'li hatā'yāms. Íl in tcítc xa'lał éit le mā,  
 î la<sup>u</sup> íl tā'tcints le nō<sup>u</sup>sk'í'li tetc.

Wändj hātct!enī'yeqem. Tsō tcī kumí'ye.

14. NŌ<sup>u</sup>SK'Í'LĪ HŪ<sup>u</sup>'MĪS (GIANT WOMEN).

(Third Version.)

Qaicí'nīs mā kwee'tī. La<sup>u</sup> kat'E'mīs hī'me lāl hū<sup>u</sup>mí'k'ca,  
 5 ta yú'xwā ū temí'sín tsäyā'ne tí'míli hī'me. Yí'xen qalí-  
 mí'ye íl laā'yām. La<sup>u</sup> í'nīEX tīla'qai le temí'sín. La<sup>u</sup>  
 meqa'en mĩtsmĩ'tsta le temí'sín, î qa<sup>u</sup>wahā'ya. Ā'yu ūx  
 t'a'lit le hī'me. Wändj mĩtsmĩ'tsta le meqa'en lāl hū<sup>u</sup>-  
 mĩ'k'ca. Denk k!wí'lis wändj mĩtsmĩ'tsta le meqa'en.  
 10 Yí'xen qa<sup>u</sup>'wa ūx t'a'lit le hī'me. Tc!íla'ē'wat<sup>1</sup> he tclwāl.  
 Q!e'fē'yetc paā'hīt le yíxā'wEX. Kwílē'wat he le yíxā'wEX.

Yí'xen k!weiltcī'ye tsī xqé'iltc nōL!nō<sup>u</sup> le tclí'le. "E<sup>s</sup>djī  
 nex temā'mīs. Tsí'x'tī íce<sup>s</sup> djī tēp npqai'. Íce<sup>s</sup> we'lextū!"  
 Tcī Llkwīt lāl hū<sup>u</sup>mí'k'ca. "Íce<sup>s</sup> tītē nex kwíltcī'yas."  
 15 Wändj Lläts hāl hū<sup>u</sup>mí'k'ca. Ā'yu te'x'tīts. Gō<sup>u</sup>s tcítc  
 łtā'yā<sup>u</sup> le ä. Wändj tēi ūx te'x'tīts. Hats yí'qa xt'ala'atc  
 ūx te'x'tīts. Tcleē'tcítc he'ūx ä ūx t'a'lit. Wändj Llä'xEM  
 le hū<sup>u</sup>mí'k'ca. "Nōwe íce<sup>s</sup> t'a'lit nex kwíltcī'yas." L!nī'yat<sup>3</sup>  
 he tclwāl. "G'í'kwa qai'nas íc t'a'łtsān!" Wändj Llä'xEM  
 20 le hū<sup>u</sup>mí'k'ca. Wändj Lläts le nō<sup>u</sup>sk'í'li. "In tcī, g'í'kwa  
 le." K!wā<sup>ant</sup> hāl hū<sup>u</sup>mí'k'ca, î Lläts le nō<sup>u</sup>sk'í'li. Xsíl'tat  
 le'ūx k!nes. S<sup>e</sup>al! le'ūx k!nes le nō<sup>u</sup>sk'í'li. "Yí'qa yí'helq  
 tclwāl'fē'tc íce<sup>s</sup> t'a'lit." Wändj Llä'xEM le hū<sup>u</sup>mí'k'ca. Q!e'fē  
 tcīclē'wat lāl hū<sup>u</sup>mí'k'ca. Ík'ī xsí'litu le'ūx k!nes. Q!e'fē

<sup>1</sup> Frequentative causative (§ 34).

<sup>2</sup> Meaning the Giant Women.

<sup>3</sup> Literally, "she caused to flame up."

among themselves the money of the Giantess. They were not going to do anything, when they (should) possess the clothes of the Giantess.

Thus the story is being told. Now there it ends.

#### 14. THE GIANT WOMEN.

*(Third Version.)*

People were living on a small place. Some old woman had five children and two little grandsons. One morning they went (away) severally. The grandsons remained alone. In the evenings she taught the grandsons (to) dance. Indeed, the two children were dancing. Thus that old woman was teaching them a dance. Every evening she taught them a dance. One evening the two children were dancing. The fire was burning, the house was full of pitch. The house was continually burning.

One evening the door just opened slowly. "Come, grandsons, come here behind my back! You two lie down!" There the old woman covered (them) with blankets. "Come in, my sisters!"<sup>2</sup> Thus spoke the old lady. Indeed, (they) entered. Their faces were painted in different ways. Thus these two entered. They two entered with a dance. They two danced with their faces turned away from the fire. Thus the old woman spoke: "You dance well, my sisters." She put more wood on the fire. "You two dance somewhat closer to the fire." Thus spoke the old woman. Thus said (one) Giantess: "Not there, a little faster." The dear old lady heard as the Giantess spoke. Their two dresses were caused to melt. (Made of) pitch were the dresses of the two Giant Women. "You two dance still closer to the fire." Thus spoke the old woman. The old woman was splitting pitch-wood. Their two

tciclā'yā<sup>u</sup> k!<sup>u</sup>hī'lt. Hen k!nes ha<sup>u</sup> tci'tsa lkwī'lit. I'k-ī  
wändj tsī'x-ti'yat. Lkwī'lit le'ûx k!nes. He'niye lkwī'lit.  
Ûx in kwaā'niya lex nō<sup>u</sup>sk-ī'li. Tsō ûx Lx-ī'nx-ît he'ûxtet.  
Wai'ttat qanō'tca. Kwīna'ēiwat lex hū<sup>u</sup>mī'k'ca, î la<sup>u</sup> laā'-  
5 yam x'na'at k<sup>u</sup>menē'litc. Xqantc le ûx djī, la<sup>u</sup> tci ûx la.  
Kwīna'ēiwat, î ûx wīx-ti'ye lā<sup>u</sup> hū<sup>u</sup>mī'k'ca.

Helmī'hīs Lx-ī'nt lä tem'isnātc. Hats i'k-ī ûx e'qe hītc,  
î la<sup>u</sup> la<sup>u</sup>tits le'ûx Lkwī.

Wutxa'xa le hī'me lā<sup>u</sup> hū<sup>u</sup>mī'k'ca. "Xnō<sup>u</sup>sk-ī'li līn me-  
10 he'it." Wändj k!wāne'nī le hū<sup>u</sup>mī'k'ca. "Xla<sup>u</sup> te la<sup>u</sup> ai'wīt  
te<sup>u</sup> tem'isn, î la<sup>u</sup> n!lkwī'ta." Tsō la<sup>u</sup> it wī'luwīt tci, qantc  
te la<sup>u</sup> laā'yam. Ā'yu hī'nī it la. Ā'yu it k-ī'lo<sup>u</sup>ts le'ûx  
yīxā'wex. Yī'xēi g-ī'kwa e'hentc tclī'leītc tsxū e'qe. Yī'xēi  
yū tclīle'yetc tō'yat. E'qe ha'yatī. Yī'xēi dā'mīl te'x-tits  
15 qai'tsowītc. K-ī'ō'we le'ûx hatā'yīms, î la<sup>u</sup> qetō'yem.  
Yexyixentce<sup>8</sup>nēiyu. Lala<sup>u</sup> pī'pī'ye. CECŪLŪ'ye le'ûx yīxā'-  
wex. It hetī'ye, î la<sup>u</sup> it tā'tcīnts le hatā'yīms le nō<sup>u</sup>sk-ī'li.

Xwändj hātctlenī'yeqem le nō<sup>u</sup>sk-ī'li. Tsō yīqai'nī  
ā'wīxem.

#### 15. TEWĪ'TĀTC HĀ'TCĪT! (NEPHEW STORY).

20 Kat'e'mīs it tīlā'qai. It mīlkwī'tcīnī. Lōwa'kats he'it  
e'k<sup>u</sup>Lātc. Lōwa'kats he'it e<sup>8</sup>nātc. Gō<sup>u</sup>s mī'lātc tsīsla'qaai  
le'it kwe'nel. Hīs he tsxā'yat sla'qa la, ta hīs he qā<sup>u</sup>-  
mītcā la sla'qa. Gō<sup>u</sup>s mī'lātc he xwändj.

Yī'xen sla'qa la. Hī'nī g-ī'kwa t<sup>8</sup>k-e'lmīxem, la<sup>u</sup> hī'nī

dresses began to melt. She lighted them with split pitch-wood. She applied it blazing to the dresses. Thus she did to both (of them). Their two dresses were burning. They burned for a long time, and the two Giant Women did not know it. Then they two examined themselves. (They) flew outside. The old woman was looking at them as they were running about in the woods. They two went (back to the place) whence they came. That old woman looked on as they two disappeared.

The next day she examined her grandsons. (To her) surprise, both were dead when she lifted their two blankets.

The children of (that) old woman came back. "The Giant Women scared us." Thus the old woman related. "They killed all my grandsons when I covered them with blankets." Now they searched there (in the direction) where these had gone. Indeed, they went there. Indeed, they found their (dual) house. One (Giantess) lay dead at a little distance from the door, while the other one had fallen at the very door. They lay dead. One man entered inside. Their (dual) money was seen as it was hanging. It was gathered up and taken home. Their (dual) house was set afire. They became rich when they came into possession of the money (of) the Giant Women.

Thus the story of the Giant Women is being told. Here it ends.

## 15. THE GIRL AND HER PET.

Five brothers lived (together). Their father and mother were alive. Their sister was in the habit of bathing all the time. She used to go bathing early in the morning, and would go bathing in the evening. She would always (do) that way.

Once she went bathing. The young woman was swim-



- he mī'lat le kwē'is. K·lā'tetc mī'lat. Yī'xen tsī tsā'yux<sup>u</sup>  
 x·ōwā'yas mī'lat. Hats kwa x·nek· he mī'stes he x·ōwā'yas,  
 te la<sup>u</sup> yū tcī'nam. Hexä'itc la<sup>u</sup> djī ū mī'le. Tcī hīla'ēi-  
 wat he k·e'la. Hān k·e'la la'atsxem le x·ōwā'yas ā'la.  
 5 Nle'hī yu'kwe tcle'etc. Tsā'yux<sup>u</sup> kwa<sup>x</sup>t sqats lex hū'ūmīs.  
 Tcī tsxawī'yat. Tsō Lha'tsqem le hū'ūmīs. Nle'hī pī'x·pī.

Yīxä'wexetc t<sup>ē</sup>tcī'yat. Qantc le tclwē'xem, la<sup>u</sup> tcī wut-  
 xai'yat. "YīkwanL xtcītc ŋītsītsī'wat?" Wändj tcīne'henī.  
 Tsō kwa<sup>x</sup>t ya'k<sup>ū</sup>tīt. Ā'yu xnōwe c<sup>ē</sup>a'ltīt. Tcī tsxawī'yat  
 10 le cī'tlā. "ĪL<sup>1</sup> hanL xtcītc xa'la?" Wändj tcīne'henī le  
 hū'ūmīs.

- In kwaā'nīya lex meanī'yas le hū'ūmīs. Denk· he qatī-  
 mī'ye yī'qa he la sla'qa. Tsō Lx·īnt le cī'tlā. Hē'hats  
 māndj he'mīs. LE'γī ū iluwe'xcīs, ī la<sup>u</sup> he'mīs k·īlō'wīt.  
 15 Hīs inlhenī'yees la<sup>u</sup> la ū hau'we.<sup>2</sup> Asō' kwa<sup>x</sup>t yakwē'wat  
 lex hū'ūmīs. Gō'us mī'lātc tsīsla'qaai le hū'ūmīs. Denk·  
 he wu'txe, yī'qa he Lx·īnt.

- Yī'xen Lx·īnt. Hats kwa dīl pīnauwē'lxem lān xwī'-  
 lux<sup>u</sup>. Lx·īnē'wat. Hēī cīl he k<sup>u</sup>mā'x· ēitī'ye<sup>3</sup> le k·īlō'wīt.  
 20 Māndj he'mīs k·īlō'wīt. Wändj īlt. "E<sup>ē</sup>lō'xīyextā'is hanL  
 nex cī'tlā." Wändj īlt. LE'γī ū iluwe'xcīs, ī la<sup>u</sup> kwīna'-  
 ē'wat. Kwaānīyahā'ya lāx hā'lātc, hīs lāx e<sup>ē</sup>nātc, hīs lāx  
 e'k<sup>u</sup>lātc. "Xtcī'tcū ēit e<sup>ē</sup>xalt?" Wändj Lā'xem he kwē'is.  
 "Tsī phawē'wat īl."

- 25 Māndj hats eñīk·ī'ye k<sup>u</sup>mā'x·. Yīxä'wexetc tcī'nal lā  
 k<sup>u</sup>mā'x·. Wändj īlt lā hā'lātc. "Yū't<sup>ē</sup>tse te quwai's!"  
 Ā'yu yū'tīts lāx hā'lātc. Yīxä'wexē'itc lī'x·lī ūx xwī'lux<sup>u</sup>, ī  
 la<sup>u</sup> hā'wī le k<sup>u</sup>mā'x·. Hēīkwain le'γī ū xkwī'na<sup>u</sup>tc, ī la<sup>u</sup>

<sup>1</sup> Abbreviated obsolete form of *mīL* (see § 92).

<sup>2</sup> See §§ 97, 118.

<sup>3</sup> Exceptional case of adding a suffix to a syntactic particle. *ēit* (§ 87); *-īye* (§ 35).

ming (where) there was a somewhat deep place. She swam naked. One day a small snake was swimming. The snake was as large as a hair, (and) was very pretty. It swam towards her. She stretched out her hand, and the little snake came into her hand. She went ashore with it. The woman picked up a little moss and put (the snake) there. Then the woman dressed, and went home with it.

She took it into the house. She took it there where her bed was. "What am I going to do with it?" Thus she was thinking. Then she gathered moss. Indeed, she worked hard. There she put the pet. "What may it do?" Thus the woman was thinking.

The parents (of) the woman did not know it. Every evening she would go bathing. Then she examined the pet. It was big already. The woman was glad when she saw that it was large. Not long (afterwards) it grew up. The woman was again picking moss. The woman was always bathing; and whenever she came home, she would examine it.

She examined it once, and it seemed as if a lump was on its head. She examined it, and verily she saw (what was) about to develop into horns. She saw that (they were) large already. Thus she said: "You shall take care of me, my pet." Thus she said. She was glad when she saw it. Her elder brothers, her mother, and also her father, came to know it. "What do you intend to do with it?" And the young girl answered thus: "Verily, I will raise it."

The horns were sticking out already. The horns stretched out to (the roof of) the house. Thus she said to her elder brother: "Tear off these boards." Indeed, her elder brother tore them off. The two tips [heads] passed out of the house, when the horns grew. It looked very pretty when they grew up. (The snake) coiled many

hă'wī. Hats he'nihen tī'wīxEM, î la<sup>u</sup> tsxū. Así'L eñi'k'EXEM  
le xwí'lux<sup>u</sup>. Gō's qante kwí'nait.

Yí'xen qalimí'ye tsí in dīl. "Yí'kwa qante ła?" Wändj  
tcíne'henī le kwē'is. Hēihats dīl ít k!wā<sup>ant</sup>. Tcle'etc dīl  
5 ít k!wā<sup>ant</sup>. Tsō tcī ít kwí'nait. Ít k'íł'wīt ıla'hatcem dji  
le x'ōwā'yas meaní'yas. Wändj l!ä'xEM le kwē'is. "Mā  
c<sup>x</sup> neñ cī't!ā te dji." Cima'ēiwaq le cī't!ā. Nk<sup>u</sup>mā'xa le  
cī't!ā. Xwí'tsxut cima'itEX. Hēikwaīn le'γī ū iluwe'xcīs  
le kwē'is, î la<sup>u</sup> xwí'tsxut wutxai'ta. Asō' tcī wu'txe le  
10 cī't!ā. Asō tcī tc!ō<sup>u</sup> le tsxū'wītC.

Tsō kat'ē'mīsen tcle'etc ła. Hīs dji'liye weste'n, kat'ē'-  
mīsen cima'itEX. Ta hīs xwí'tsxut cima'itEX kat'ē'mīsen.  
Hēikwaīn le'γī he'ít iluwe'xcīs. Ít hetí'ye î la<sup>u</sup> Lō<sup>u</sup>Lō<sup>u</sup>-  
wí'yeqEM<sup>1</sup> le'ít wīx'í'lis. Yīxā'wEXēitC lī'x'li ūx xwí'lux<sup>u</sup> le  
15 k<sup>u</sup>mā'x'. Hatsí'ye kwa alqsā'ya le cī't!ā lEX kwē'is. Tsō  
hamīL the'tqEM. Pā<sup>ats</sup> le'ít yīxā'wEX xwīx'í'lisetC. Lō<sup>u</sup>Lō<sup>u</sup>-  
wí'yeqEM<sup>1</sup> le'ít wīx'í'lis.

Tsōwe in dīl lä cī't!ā.<sup>2</sup> "Yí'kwa qante te la<sup>u</sup> ła?" Wändj  
tcíne'henī le kwē'is. Hēihats k!wā'sīs k'íł'wīt xā<sup>a</sup>'patC.  
20 "Yí'kwe dīl te ŋk'íł'wīt xā<sup>a</sup>'patC? Nī he xwändj k!wā'sīs  
kwīna'ēiwat." Hēihats la<sup>u</sup> k'íł'wīt xā<sup>a</sup>'pītC dji ū mī'le.<sup>3</sup>  
PENLō'wai yīqāntcem dji. Tcle'etc hīt!<sup>tsō</sup>u'wat he pen-  
Lō'wai, î la<sup>u</sup> wu'txe le cī't!ā. Tsä'yuxwītC la<sup>u</sup> ít yeqtsō<sup>u</sup>-  
wat. Asō' tcī wu'txe le cī't!ā, qante he le tsxū.

25 Kat'ē'mīsen ba'ltidja cīmcima'ēiwaq. Yí'qa he weste'n  
penLō'wai wutxai'yat. Ít hetí'ye le sīk'í'nxEM, î la<sup>u</sup> Lō<sup>u</sup>-  
Lō<sup>u</sup>wí'yeqEM.<sup>1</sup> Wändj ilt hä sīk'í'nxEM. "Ba'ltidja hanL  
ŋpī'x'pī. Nī hanL asō' wu'txe. Tsō hanL yīqai'nī helq.  
Kwí'yał hanL e<sup>h</sup>ak<sup>u</sup>tōwītā'mī. Ēn hanL tcīntcī'nāis. Tsō  
30 hanL he mī'lātC. Tsō hanLawe asō' ātsā'mī penLō'wayetC.

<sup>1</sup> Passive.

<sup>2</sup> Literally, "whenever nothing her pet."

<sup>3</sup> See §§ 97, 118.

times as it lay. The head was sticking out (from) the middle. It looked everywhere.

One morning it disappeared. "Where may it have gone?" Thus the young girl was thinking. Suddenly they heard something. They heard something back in the woods. So they looked there, and ahead of them they saw coming the grown-up snake. Thus the young girl spoke: "Indeed, it is my pet that is coming." The pet was dragging (something). The pet had horns. It was dragging deer. The young girl was very glad when the (pet) brought home deer. There the pet came back again, and lay down (where it used to) lie.

Five times it went into the woods. It also brought as many elk; (namely) five (times). And also five deer it dragged (home). They were very glad. They became rich when their food was being bought. The two horned heads passed out from (the roof of) the house. It seemed as if the young girl was afraid of the pet. So (they) let it rest. Their house was full of food. People were buying their food.

Whenever her pet would disappear, the young girl would think thus: "Where may it have gone?" Suddenly she saw a wind on the water. "What may be the thing I see on the water? I never saw such a wind." Suddenly she saw (the pet) swimming in the water. Behind (it) a whale was coming. It brought the whale ashore, when it (the pet) returned. They cut (the whale) into pieces. Again the pet came back, where it usually lay.

Five times it was dragging (something from) the ocean. It kept on bringing home as many whales. The owners became rich while the (food) was being bought. Thus it said to its master: "I am going home to the ocean. I shall not come back. This will be the end. I shall leave you now. You shall not think of me. Whenever the time comes, I will again give you (with a) whale. You shall



La<sup>u</sup> hanLawe e<sup>ŋ</sup>ō<sup>ux</sup>tā'ya." Wändj ïlt lä sîk'í'nxem. "Yí'qax hanLawe ŋ'ne, yanLawe qa<sup>u</sup>wenîse'nî<sup>1</sup> tē xā<sup>a</sup>p." Wändj llä'-xem. "YanLawe mā xîx'e'tc yîxu'mē, yanLawe qa<sup>u</sup>wenîse'nî<sup>1</sup> tē xā<sup>a</sup>p, hanLawe xqa'lin ŋyîxumî'yat tē í'x'itc tē xā<sup>a</sup>p."

- 5 Ā'yu xwändj. Ba'ltidja pî'x'pî lē tewí'tātē.<sup>2</sup> Hí'nî k<sup>u</sup> lē tewí'tātē tí'x'tse. Llē'itc qai'mîsetc, hí'nî tē<sup>k</sup>e'lmîtsqem.

Tsō xwändj kumí'ye.

# 16. SWAL (GRIZZLY-BEAR).

- Hí'nî ït kwee'tî. Kat'e'mîs ït mîlkwí'tcîní. Īn he tcítē hí'nî mā lí'x'li. Yuwe k'ŋō'wît mā hí'nî lí'x'li, la<sup>u</sup> yí'qax  
 10 he ït tsxau'wat. Mā yŭ'xwä mā la, yí'qa ït tsxau'wat. G'íkwa e'hentc mā nā<sup>a</sup>nt tīla'qai. Gō<sup>u</sup>s qantc la<sup>u</sup> skweye-ní'yeqem.<sup>3</sup> La<sup>u</sup> aqalqsō'nitēm. Haltlyū nā<sup>a</sup>nt mā ït tsxau'wat. Tsō wändj llä'xem lē mā e'hentc kwee'tî le'ŋ sîk'í'nxem. "Xtcí'tcūl, î alîcanā'was ïn ha<sup>ux</sup>ts?" Wändj  
 15 llä'xem le'ŋ sîk'í'nxem. "Ā'watu ĩn tsí'x'tî he'laq alí'canu." Tsō ā'yu wändj ït γā'lanî. "LE'γî hanLel, î alí'canî ũ mēn. Gō<sup>u</sup>s tcítē mā hanL tsí'x'tî alí'canî." Tsō ā'yu lō ït ha<sup>ux</sup>ts lē alîcanā'was he lltā. Qa'xantc lēme'et he stōwa'qwis k<sup>u</sup>h'yex. Qa'xantc x'ne'et la<sup>u</sup> hí'nî lē he'ltx'ín. "YanL  
 20 tsí'x'tî ïn helāqai'yat, yanL tsîx' wîl!ēi' tē xwí'lux<sup>u</sup> tē heltx'ínitc, hats hanL tē'mā ïn xLts lē xwí'lux<sup>u</sup>." Tī<sup>u</sup> hanL alí'canî ũ mēn. Ta hîs hanL tsí'x'tî alí'canî ũ mēn tē k<sup>u</sup>h'yex stōwa'qwisitc yîqa'tēi g'īlō'mîsitc. Hats g'īlō'mîsetc lēme'et he stōwa'qwis. Tsō wändj iluwe'xtcîs le'ŋ  
 25 sîk'í'nxem. "LE'γî, yî xwändj."

Tsō ā'yu gō<sup>u</sup>s tcítē mā he'laq tcî alí'canu. Tsō ït k'lint.

<sup>1</sup> Literally, "be angry."

<sup>2</sup> Because it was an adopted son of their sister.

<sup>3</sup> Passive.

watch for it." Thus it spoke to its master. "I will always be (the cause of it), whenever the water gets rough." Thus it spoke. "Whenever a person travels in a canoe, (and) the water gets rough, I shall cause the water to go under the canoe."

Indeed, it was thus. The nephew (pet) went home to the ocean. It may be there to-day. It went out to the mouth of the river, and let itself down there into the water.

Now this is the end.

# 16. THE FIVE GRIZZLY-BEARS.

They lived there (together). They were five brothers. No man ever could pass by there. Whenever (they) saw any one pass there, they killed him right away. Even if two persons passed by, still they would kill them. A little farther away many people were living. Everywhere they were talking about it. People were afraid of them. They had killed too many people. So thus said the chief (of) the people who lived farther away: "How would it be if we should arrange (some) games?" Thus spoke their chief. "(They) may or may not come here to take part in the games." Now, verily they said, "It will surely be good when people (will) play. Different people will play here." So, indeed, they prepared the ground for the games. A stone wall was put up high. On top of it a cross-piece was placed. "If we bring up (any one) here, and if the head goes over this cross-piece, then at the same time we shall hit the head." Over there people were going to play. And also here at the stone wall, close to the ocean, people were going to play. The wall was put up in the ocean. Then their chief thought. "Good, if (it be) thus."

Then, verily, different people came to play there. Then

“Hamīl e<sup>s</sup>ne xle'itc e<sup>s</sup>k·l'íntqem.” Xwändj û iluwe'xtcīs.  
 Klā hān xwí'lux<sup>u</sup> xalxā'yu. Yí'xēi mā qał stō<sup>u</sup>q. Lala<sup>u</sup>  
 lō<sup>ux</sup>tā'ya hanL mā alicanī'waq. Tsō ā'yu qełtc lowí'tat  
 xqa'wax. Tsemí'x'exem k!wínts le klā'hate. Tsō le mā  
 5 qał stō<sup>u</sup>qetc he'laq. Wändj Llā'xEM. “Kā<sup>s</sup> ā'ya ṇqā'ya,  
 î xqa'wax ṇlowí'tat.” Wändj Llā'xEM. “Asō' hanL qa'-  
 xantc e<sup>s</sup>lowí'tat.” Tsō ā'yu c<sup>e</sup>a'łtet he klā. “Tsetí'x'ume  
 lō he<sup>u</sup>'he<sup>u</sup> ha<sup>u</sup>'we!” Ā'yu xwändj ha<sup>u</sup>wēi'wat. Ā'yu qa'-  
 xantc lowí'tat. Xqawax hā'k!wítēm. La<sup>u</sup> qats kwa ā'yu  
 10 lōwa'hai qa'xantc. Hatā'yims mīx'sō'wēi la<sup>u</sup> hanL le'it a'lec.  
 Yuwe la<sup>u</sup> kwíłkwe<sup>e</sup>lē'yu la<sup>u</sup> hatā'yims a'lec, hīs he te'ma  
 lowí'tat qełtc. Dōwā'ya he la<sup>u</sup> k'ití'wita, he sqats. La<sup>u</sup>  
 g'íłō'misetc tō'yat le'it a'lec. Ta tci he łatsō'tēm.

Tsō la<sup>u</sup> it kwaāniyahā'ya lex mā kat'e'mīs mīłkwí'tcīnī.  
 15 Tsetí'x'ume yí'xēi mā lōwa'kats. Wändj Llā'xEM le hā'lātc.  
 “Xtcí'tcūL, î tci ṇła? La<sup>u</sup> ūL ṇk'itō'wít alí'canī û mēn.”  
 Xwändj û iluwe'xtcīs. Ā'yu tci la. Ā'yu tci he'laq le mā  
 hī'nī lōwa'katsetc. La<sup>u</sup> mītcemí'nate. “Tci'tcū xa'łat û  
 mēn?” La<sup>u</sup> wändj Llā'xEM. “Alí'canī û mēn. LE'γī c<sup>e</sup>,  
 20 î e<sup>s</sup>he'laq. le L tci la'ex.” Aqalqsītō'wat. Wändj Llā'-  
 xEM. “Hatā'yims he'it a'lec. Xle'itc it alí'canī. Īn xwít  
 la<sup>u</sup> k'ití'wita, sqats. Ī la<sup>u</sup> sqats, la<sup>u</sup> xāhí'ye la<sup>u</sup> lō. Xwändj  
 Llā'xEM le'it sīk'ínxEM.” Tsō ā'yu kwīna'eíwat, î tci he'laq.  
 Hēi'hats cx'imł helāq xna'at. Wändj tci'ne'henī. “Hēi  
 25 yí'kwanL ṇ'ne nī helāq ṇx'na'at ī?” Wändj tci'ne'henī.  
 “Hení'k'is hū'umík· dīł, î la<sup>u</sup> hī'nī helāq x'na'at.” Tsō  
 halt! x'íya helāq x'na'at. La<sup>u</sup> kwīna'eíwat, î c<sup>e</sup>a'łcīt, î la<sup>u</sup>  
 la'ats le klā lān k!wínts. Wändj it le x'íya. “Tsō hanL  
 e<sup>s</sup>tcitcdj'í'yu xqa'wax, hats hanL e<sup>s</sup>c'itctō'wat ye<sup>n</sup> qa'wa te

they tried it. "Please, you try it!" Thus (one) was thinking. A rope was placed around his head. One person was standing below. He was going to watch the players. Now, indeed, he ran from above. His neck was fastened with a rope. So he came to the man who was standing below. Thus he said: "I was almost out of breath as I was running from above." Thus he said: "You shall run up again." Then he fixed the rope. "Here on this side make a knot." Indeed, he had it so. Indeed, he ran upwards. Some one was pulling him from above; nevertheless it seemed as if he was running up (by himself). Lucky money was going to be their stake. Whenever the lucky money was rolled down, he (the player) would then run down. He would desire to overtake it, to take hold of it. Their stake would fall into the ocean, and some one would go and get it.

Now, the five brothers (Grizzly-Bears) heard about it. On this side one man was living. Thus the elder brother said, "How would it be if I should go there? I should see the people play." Thus he was thinking. Indeed, he went there. Indeed, he came there to the man who lived there. He asked him, "What are they doing?" Thus he spoke. "People are playing. It will be good, indeed, if you get there. You must go there quickly." (The man) scared him. Thus he spoke: "Money is their stake. They play for it. No one can overtake it (and) seize it. If one takes hold of it, it belongs to him. So their chief said." Now, indeed, he saw it when he arrived there. Suddenly Black Bear ran up. Thus he was thinking. "Won't I be able to run up?" Thus he was thinking: "Like some old woman that one is running up there." Now Raccoon ran up. He saw, as (they) fixed him, as (they) put a rope around his neck. Thus (one) said to Raccoon, "When you are pulled from above, then you shall turn the knot



he<sup>u</sup>he<sup>u</sup>. Hīs hanL e<sup>ne</sup> e<sup>lōwa</sup>hai qa'xantc." Tsō ā'yu  
yí'qa xwändj. La<sup>u</sup> qats kwa ā'yu lōwa'hai hītc. Xqa'wax  
hāk!wītēm. Tsō k'ix·tí'yu le mīx·sō'wēi a'lec. La<sup>u</sup> kwī-  
na'ēiwat lex mā he'laq. Hīs xā te'mā qeltc lowí'tat, í la<sup>u</sup>  
5 k'ix·tí'yu. Xā<sup>a</sup>patc tō'yat le mīx·sō'wēi. Yí'xēi mā hí'nī  
stō<sup>u</sup>q. Xlala<sup>u</sup> lō<sup>ux</sup>tā'ya, yuwe xā<sup>a</sup>patc tō'yat. La<sup>u</sup> he  
latsā'ya.

Kwīna'ēiwat hex swaʔ, í xwändj alí'canī û mēn. Qa'-  
xantc gō<sup>us</sup> tcītc alí'canī û mēn. Wändj íltēm le swaʔ.  
10 "Kwí'yaʔ halt! e<sup>ne</sup>. E<sup>k</sup>·íłō'wīt hanL qa'xantc alí'canī û  
mēn. Gō<sup>us</sup> tcītc mā tcī alí'canī. La<sup>u</sup> hanL e<sup>k</sup>·íłō'wīt."  
Ā'yu wändj ílt. "Klā hanL ye<sup>n</sup> k!wīnts ŋla'ats." Wändj  
l!äts le swaʔ. "In hel, yí'qa hanL k!ä'k!ä ŋheläq." —  
"E<sup>h</sup>eläq il." lowí'tat. Gí'kwa qa'wax la. Hats asō'  
15 qeltc x·tī. Qa'xantc kwí'nait he swaʔ. Wändj l!ä'xēm le  
swaʔ. "LE'yi il ŋnk!wīnts la'ats te klā!" Tsō ā'yu hān  
k!wīnts la'ats he klā. Pqaiyé'wītc he he<sup>u</sup>he<sup>u</sup> ha<sup>w</sup>wēi'wat.  
Ā'yu hä'k!u<sup>tī</sup> xqa'wax. Tcī he'laq heltx·í'netc. Qaxlī'yu  
lä k!wīnts. Hats kwa in lōwītí'yeqēm. Tsū'tsū. Ēqatce'-  
20 wītc kwīlkwe<sup>l</sup>ēi'yu le alí'canī û mēnītc.

Helmī'hīs asō' yīxēi' dji. "Yí'kwa xtcītc te la<sup>u</sup> in wu'txe?"  
Wändj ílt le mīlkwí'yāt. "Hīs hanL ŋ'ne tcī ŋla." Ā'yu  
la. Ā'yu tcī he'laq le mā hí'nī lōwa'katsetc. Wändj  
l!ä'xēm le swaʔ. "E<sup>k</sup>kwīna'ēiwat í neŋ hä'lātc?" — "Tēi  
25 û tīntc, ānta k'íłō'wīte." lqā'ya lex swaʔ. "La<sup>u</sup> qa'ntcū  
la?" — "Tsí'x·tī alí'canī û mēn. Gō<sup>us</sup> tcītc mā tcī alí'canī.  
Hata'yīms mīx·sō'wētc alí'canī û mēn. Tcī hanL e<sup>la</sup>.  
Hí'nī k<sup>u</sup> ē'k·EXEM lí'ye hä'lātc." Xwändj ílt. Ā'yu la.

around your cheek, and you shall run up." Now, surely it was thus. It seemed as if he was really running, but he was pulled up from above. Now the lucky stake was let [slide] down. The person who arrived there looked at it. He ran down at the same time that the (stake) was let [slide] down. The lucky money fell into the water. One man stood there. He watched it whenever it fell into the water. He always went to get it.

Grizzly-Bear looked on as people were thus playing. High up different people were playing. Thus some one said to Grizzly-Bear, "It's your turn now. You will see people playing up above. Different people are playing there. You will see them." Indeed, so he told him, "I will put a rope around your neck." Thus answered Grizzly-Bear. "Not so, I will climb up without a rope." — "Certainly, climb up." He ran. He went a little way up and slid down again. Grizzly-Bear looked up. Thus he said: "All right! put a rope around my neck." Now, indeed, he placed a rope around his neck. He made a knot on the back. Indeed, he was drawn up from above. He arrived there at the cross-piece. They struck his neck. It seems he did not look out, and was killed. He was rolled aside (from) where the people were playing.

The next day another (Grizzly-Bear) came. "What may (be the reason why) he does not come back?" Thus he said to his younger brother. "I, too, will go there." Indeed, he went, and he came to the man who was living there. Thus Grizzly-Bear spoke: "Have you seen my elder brother?" — "Here are the remnants of his meal, behold, look at them!" Grizzly-Bear believed it. "Where did he go?" — "There (where) people are playing. Different people are playing there. They are playing with lucky money. You shall go there. Your elder brother may be there among them." Thus he spoke to him. Indeed, he went, and he arrived

- Ā'yu tcī he'laq. Ā'yu k'īlō'wīt he al'canī ū mēn hītc.  
 Xwāndj ū iluwe'xtcīs. "Hēi kwanL ŋ'ne nī helāq ŋx'na'at?"  
 Wāndj tcīne'henī. "Henī'k'īs hū'u'mīk' la<sup>u</sup> hī'nī la<sup>u</sup> helāq  
 x'na'at." — "E<sup>s</sup>dōwā'ya e<sup>s</sup>al'canī ī? Qa'wax kwīl lī'ye  
 5 hā'lātc. Tcī al'canī ū mēn. Hī'nī k<sup>u</sup> ē'k'EXEM. Gō'us  
 tcītc mā tcī al'canī." Wāndj ilt. X'ī'ya l'ŋq x'na'at.  
 K'ix'tī'yu le a'lec. La<sup>u</sup> tkwīlē'wat. Xā'apac tō'yat he  
 a'lec. Łatsōtēm. Helāqai'yat le mīx'sō'wēi a'lec. Kwī-  
 na'ēi'wat hex swał. "Kwī'yał halt! e<sup>s</sup>ne swał." Wāndj ilt.  
 10 Ā'yu halt! xā. Hīs kwa īn tcītc ū iluwe'xtcīs.<sup>1</sup> Hats dō-  
 wā'ya helāq. Ā'yu la'ats le klā lān k'wīnts. Hīs īn tcītc  
 L'ā'XEM le swał. Pqaiye'wītc he he<sup>u</sup>'he<sup>u</sup> ha<sup>u</sup>wēi'wat. Hīs  
 yū kā'sī'ye x'īntset. Ā'ya ū qā'ya. Tele'x'etc he'laq lā  
 xwī'lux<sup>u</sup>. QaxLī'yu lā k'wīnts. HE tsū'tsū. Ēqatce'wītc  
 15 kwīlkwe<sup>s</sup>lē'yu.

- "Yī'ku xtcītc te la<sup>u</sup> īn wu'txe? Ntkwīltsō'wat hanL."  
 Wāndj L'ā'XEM he swał. Ā'yu la. Tcī he'laq le mā  
 hī'nī lōwa'katsetc. "E<sup>s</sup>kwīna'ēi'wat ī neŋ hā'lātc? Tsīx'  
 ūx la ī?" — "Tsīx' il ūx lō'wīyam. Ānta tēi te'ūx tī'ntc."  
 20 — "La<sup>u</sup> qa'ntcū ūx la?" — "Tsī'x'tī al'canī ū mēn. Gō'us  
 tcītc mā tcī al'canī. Hī'nī ūx ē'k'EXEM lī'ye hā'lātc."  
 Ā'yu tcī la. Ā'yu k'īlō'wīt he al'canī ū mēn hītc. Cx'īmł  
 helāq x'na'at. Wāndj ū iluwe'xtcīs. "Hēi kwanL ŋ'ne nī  
 helāq ŋx'na'at? Henī'k'īs hū'u'mīk' dīł lala<sup>u</sup> hī'nī helāq  
 25 x'na'at." Ā'yu tcī he'laq. Wāndj L'ā'XEM le swał.  
 "Qa'ntcū neŋ hā'lātc?" Xqe'iltc qa<sup>u</sup>wenīse'ni. X'ī'ya l'ŋq  
 x'na'at xqa'wax. "Qa'xantc al'canī ū mēn. Hī'nī k<sup>u</sup> ūx  
 al'canī lī'ye hā'lātc. E<sup>s</sup>dōwā'ya e<sup>s</sup>helāq ī?" Hats kwa  
 īn yū lōwītī'yeqem. Hats dōwā'ya le helāq. Ā'yu hān

<sup>1</sup> Literally, "also as if (in) no way (concerned) his heart."

there. Indeed, to his surprise, he saw the people play. Thus he was thinking. "Won't I be able to run up?" Thus he was thinking. "Like an old woman that one there is running up." — "Do you want to play? Your elder brother may be high up. They are playing there. He may be there among them. Different people are playing there." Thus (one) said to him. Raccoon ran up. The stake was let [slide] down, and he followed it. The stake fell into the water. Some one went after it, and brought up the lucky stake. Grizzly Bear looked at it. "Now, it's your turn, Grizzly Bear." Thus (one) said to him. Indeed, he now (ran up). He did not care. He only wanted to climb up. Indeed, (one) put the rope around his neck. Grizzly Bear said nothing. The knot was tied on the back. He came very near getting on top. He was out of breath. His head came to the cross-piece. His neck was struck, and he was killed. He was rolled aside.

"What may be (the reason why) he does not come back? I will follow him." Thus (another) Grizzly Bear said. Indeed, he went, and came to the man who lived there. "Have you seen my elder brothers? Did they two pass by here?" — "Surely, they two ate here. Look, here are the remnants of their meal!" — "Where did they two go?" — "There (where) they play. Different people play there. Your two brothers are among them." Indeed, he went there; and, to his surprise, he saw the people play. Black Bear ran up. Thus (Grizzly Bear) thought. "Won't I be able to run up? Like an old woman, that one there is running up." Indeed, he came there. Thus Grizzly Bear said: "Where are my brothers?" He was gradually getting mad. Raccoon ran down from above. "People are playing above, there your two brothers may be playing. Do you want to climb up?" It did not seem as if he cared very much. He just wanted to climb up quickly.



kl'wînts la'ats le klā. Pqaiye'wîtc he he'u'he'u ha<sup>u</sup>wē'wat.  
 Ā'yu xqa'wax hä'k!utī. La<sup>u</sup> hîs te'ma lōwa'hai, yī<sup>1</sup> xqa'wax  
 hä'k!wîtem. Heltx'î'netc he'laq lä xwī'lux<sup>u</sup>. Qaxlī'yu lä  
 xwī'lux<sup>u</sup>. He tsū'tsū. Tsō xwändj aiāi'wā'yu. Wändj īf  
 5 ī'yatū.

- Gō<sup>s</sup> mī'lātc kwîtkwa'taai le qaîme'nex mîlkwī'yatc.  
 Xwändj ū kw'a'tîs: "Tsî aiāi'wā'yu lī'ye hä'lātc." Tsō  
 a'lqas ū îluwe'xtcîs, yanl tcī la. Tsō huwe'itsēm. Tqai'l-  
 tsqem. Tsō ā'yu la. Tcī he'laq le mā hîni lōwa'katsetc.  
 10 Wändj l!ä'xem le swaŋ. "E<sup>s</sup>kwîna'ē'wat ī neŋ hä'lātc?" —  
 "Tsîx' he lō'wîyam, yuwe tsī'x'tī he'laq. Ānta tēi ū tīntc.  
 Gō<sup>s</sup> hī'nī īf hak<sup>u</sup>tō'wat he'īf tīntc." Ā'yu k'îfō'wî.  
 "Tsī'x'tī alī'canī ū mēn. Hī'nī k<sup>u</sup> īf alī'canī. Hī'nī hanl  
 e<sup>s</sup>k'îfō'wî, yanl tcī e<sup>s</sup>he'laq." Ā'yu tcī he'laq. Tcī he'laq  
 15 le mā la<sup>u</sup> lō<sup>u</sup>xtā'yahatc,<sup>2</sup> le mā alī'canī'waqatc. X'ī'ya ūnq  
 x'na'at. La<sup>u</sup> kwîna'ē'wat. "Hēi kwanl ŋ'ne nī helāq  
 ŋx'na'at?" Ā'yu tcī he'laq. He'niye kwī'nait. Hī'nī alī-  
 canī ū mēn. Tsō xwändj l!ä'xem. "Qa'ntcū neŋ hä'lātc?"  
 Tsō xwändj kwîskwī'wat. "Gō<sup>s</sup> tcītc mā qa'xantc alī'canī.  
 20 Hī'nī īf ē'k'xem." Tsō xwändj īlt. "E<sup>s</sup>dōwā'ya e<sup>s</sup>helāq  
 ī?" — "Ndōwā'ya īl tcī ŋhelāq." — "E<sup>s</sup>djī īl, e<sup>s</sup>helāq hanl."  
 Ā'yu tcī he'laq. Hān kl'wînts la'ats le klā. Sqats le klā.  
 Ha'lkwîtc he klā häx nk'wînts. "Yī'qa hanl k'!ä'klā ŋhelāq."  
 lowī'tat. Qa'xantc helāq. Asī'l la ū x'na'at.<sup>3</sup> Ā'ya ū  
 25 qā'ya. Īn tcītc yīxu'xwa. Le'tīx' asō' qeŋtc x'tī. Kwîna'-  
 yeqem<sup>4</sup> le xqa'wax. Klayahā'ē'wat, ī qa'xantc alī'canī ū  
 mēn. Wändj īlt. "Xtcī'tcū hanl e<sup>s</sup>helāq?" La<sup>u</sup> gō<sup>s</sup>  
 mī'lātc lōwītī'yeqem. Qa'wenīse'nī ūnuwī. Wändj l!ä'xem.

<sup>1</sup> See § 10.

<sup>3</sup> See §§ 97, 118.

<sup>2</sup> lō<sup>u</sup>xtā'ya+etc (see §§ 7, 10, 66).

<sup>4</sup> Passive.

Indeed, (one) put the rope around his neck, and tied the knot on the back. Indeed, he was drawn up from above. He ran at the same time, while some one drew him up from above. His head came to the cross-piece. His head was hit, (and) he was killed. Thus they (the Grizzly Bears) were all killed. Thus they were coaxed.

The youngest brother was dreaming all the time. This was his dream: "Your brothers were simply killed." He was afraid [if he should] go there. Now he got ready, put his belt on, and then went. He came to the man who was living there. Thus Grizzly Bear spoke: "Have you seen my brothers?" — "They used to eat here whenever they came here. Look! these are the remnants of their food; they all left their remnants here." Indeed, he saw it. "People play there, perhaps they (too) play there. You will see (them) there if you get there." Indeed, he came there. He came there to the man who was watching, (and) to the people who were playing. Raccoon ran down. He looked on. "Won't I be able to run down?" Indeed, he came there and looked on for a long time. People were playing there. Then he spoke thus: "Where are my brothers?" Thus (one) informed him. "Different people play above, they are there among (them)." Thus (some one) said: "Do you want to climb up?" — "Indeed, I want to climb up there." — "Come, you shall certainly climb up." Indeed, he came there. (Some one) put a rope around his neck. He took hold of the rope and took it off his neck. "I will run up without a rope." He ran. He climbed up quickly. (When he) had come halfway, he was out of breath. He could not hold on. Again he slid down from there. They looked at him from above. He heard as the people played above. Thus (one) said to him: "How will you climb up?" He was watched all the time. He became very much agitated. He said thus:

“Le’γī īl ŋnk!wīnts la’atse te klā.” Pqaiye’wītē he he<sup>u</sup>he<sup>u</sup> ha<sup>u</sup>wēi’wat. La<sup>u</sup> īn dōwā’ya xwāndj. “Xwāndj yūlel ŋha<sup>u</sup>wēi’wat, te’ma alīcanī’waq.” In Lqā’ya. Tsō xī’ya f’ng x’na’at. Tsō kwīna’ēi’wat. Ā’yu pqaiye’wītē he<sup>u</sup>he<sup>u</sup> 5 ha<sup>u</sup>wēi’wat. Tsō gī’kwa kāsī’ye xī’ntset.<sup>1</sup> Tsō gī’kwa qaqa’ltcu.<sup>2</sup> Tsī’x’tī cī’ntctō<sup>u</sup>’wat le he<sup>u</sup>he<sup>u</sup>. Tsō te’ma hā’-k!wītēm xqa’wax. “Ta la<sup>u</sup> e<sup>s</sup>kwīna’ēi’wat ī?” — “Ŋkwīna’-ēi’wat īl.” Wāndj L!ā’xēm le swā. Ā’yu xwāndj L!ā’xēm. “Ŋ’nk!wīnts la’atse te klā.” Ā’yu pqaiye’wītē he<sup>u</sup>he<sup>u</sup> ha<sup>u</sup>- 10 wēi’wat. Ā’yu helāq x’na’at, ī hā’k!wītēm xqa’wax. Helt-xī’netc he’laq lā xwī’lux<sup>u</sup>. Łōwītī’yeqēm. QaxLī’yu lā xwī’lux<sup>u</sup>. Lhnat, ī qaxLī’yu. Hats la<sup>u</sup> qaxLī’yu le klā. Lkwa le klā. Qełtc kwīlkwīlū. Xā’patc tō’yat, ī kwīlkwīlū. “Ā’yu cīlī’ye heṅ kwa<sup>a</sup>’tīs. La<sup>u</sup> aiai<sup>s</sup>wā’yu neṅ 15 hā’lātē.”

Ba’lūdja mī’lt<sup>e</sup>qēm. Neq. Ehe’ntce mī’lt<sup>e</sup>qēm. In tcītc tkwī’yal. Kwīnā’yeqēm, ī mī’lat. Wāndj tcīne’henī. “Yī’kwanL qantcī’tc teṅ la?” Bīdje’wītē qamīlī’ye. “Yī’-kwanL qantc teṅ hī’yet!?” Wāndj tcīne’henī. Eqa’tēm, ī 20 tcīe’tcītc mī’lat. Ā’yu hī’yet! le qai’mīsītc. Hī’nī hū’mīk·mā yī’xēi lōwa’kats. Wāndj ū iluwe’xtcīs. “Tcī hanL ṅhe’laq.” Xha’k’ītē yu’kwe. In tcītc stō’waq. Tsō ā’yu tcī he’laq le hū’mīk·lōwa’katsetc. Itīslō<sup>u</sup>’wat, ī la<sup>u</sup> tcī he’laq. “E<sup>s</sup>ne cīlī’ye te e<sup>s</sup>he’laq temī’sī?” Aqalqsītō<sup>u</sup>’wat 25 hāḥ hū’mīk· “In tcītc e<sup>s</sup>xaḥ temī’sī.” Wāndj L!ā’xēm le hū’mīk· “Tsī e<sup>s</sup>eqa’tēm. Tsīx· hanL e<sup>s</sup>be’ltc<sup>e</sup>xēm.” Hīs tcīlī’yat hanL he tcīwā. “E<sup>s</sup>pī’ctcī hanL.” Ā’yu f’nuwī tcīlī’yat he tcīwā. Hats yī’qax qa’qaḥ le swā, ī

<sup>1</sup> Causative passive.

<sup>2</sup> *qa-* inchoative (§ 19); *qełtc* “slowly” (§ 106); *-u* transitional (§ 35).

"All right! put the rope around my neck." (One) tied a knot on his back. He did not want it that way. "If I do it that way, then (you will) surely play." He did not believe it. So Raccoon ran down. He looked at him, and, indeed, he had a knot on his back. Now (Raccoon) pretty nearly got on top. He began to slacken up a little bit, and turned the knot around. At the same time some one drew him up from above. "Do you see it?" — "Certainly, I see it." Thus spoke Grizzly Bear. Indeed, thus he spoke. "Put the rope around my neck." Indeed, (a man) made the knot on the back. Indeed, he ran up, while some one pulled him up from above. His head came near the cross-piece. He was looking out. His head was hit. He dodged as he was struck. Just the rope was hit. The rope came apart and (was) rolled down below. It fell into the water when it (was) rolled down. "Indeed, my dream was true. My elder brothers were killed."

He swam out into the ocean. He ran away and swam far out. (They) could not follow him. He was seen as he swam. Thus he was thinking: "In which direction shall I go?" He began to swim towards the ocean. "Where shall I get ashore?" Thus he was thinking. He was cold as he was swimming ashore. Indeed, he came ashore at the mouth of the river. One old woman was living there. Thus he thought: "I will go there." He came ashore crawling. He could not stand up. Now, indeed, he came to the old woman who lived there. She recognized him when he got there. "Is that you, indeed, who arrived, grandson?" That old woman frightened him. "Don't you do anything, grandson." Thus spoke the old woman. "You are merely cold. You shall warm yourself here." She was going to kindle a fire. "You will get warm." Indeed, she kindled a big fire. Grizzly Bear fell asleep right away, as soon as he got warm.



- pí'ctēi. Wändj īlt "E<sup>s</sup>qa'qał. Mīlan ŋnik'ineyā'we." Alī'maq nī'k'īn hī'tō'uts tclwā'łetc. Tsō te'ma qa'xana tclīlī'yat. "Kwī'yał e<sup>s</sup>qa'qał. Hamīlan nī'k'īn ŋwīlō'wat." Wändj lā'xēm le hū'u'mīk'. Tsō ā'yu tsā'yux<sup>u</sup> mī'k'e
- 5 sqats. Tsō lāsa'ma qawīlā'we lex<sup>1</sup> s<sup>e</sup>al!. Lāsa'ma la<sup>u</sup> pā'ats le tsā'yux<sup>u</sup> mī'k'e. Asō' wu'txe lān yīxā'wex. Kīda'mīnatc ha<sup>u</sup> x'łlīt. Łkwī'łit tsaxa'łisetc la<sup>u</sup> lō'qtīts le s<sup>e</sup>al!. Sī'x't<sup>e</sup>tsa lex mā qa'qał. "Dīlū ctā'ya<sup>2</sup> le lī'meq?" Wändj lāts he swał. "Tsī nī'k'īn te f'nuwī ŋlēna'ē'wat."
- 10 Wändj lāts lā hū'u'mīk'. Asō' qa'łqa' f'nuwī le swał. Xlā'qatc qa'qał. Lōqu'qwa le s<sup>e</sup>al!. Sqats le hū'u'mīk' he k'ła'ats. Hān ye'es la<sup>u</sup> l'k'īts. Łkwī'łit de'is tcl la'ats lān ye'es. K'elē'łisetc neq lā hū'u'mīk'. Xle'tīx' kwīna'ē'wat.
- 15 lō'u'qtsxēm le swał. Qax'īntetānī'we. Wī'łuwīt lā hū'u'mīk'ca. Ī k'īlō'wīt, la<sup>u</sup> sqats le hū'u'mīk'. Qa'mīt. l'mī'xwīt he qtsā nlaxanē'was. Xle'tīx' l'ē'itc xyee'sītc. He qtsā nlaxanē'was lōwa'kats he hū'u'mīk'. Xle'tīx' l'ē'itc asō'. Xwändj ū iluwe'xtcīs he swał. "Ŋtsxaū'wat
- 20 hanl xwändj le hū'u'mīk'." Kwaā'nīya wīt lā hū'u'mīk'. Mītsīsī'ya lā hū'u'mīk' lex swał. Tsō asō' sqats hā hū'u'mīk' lex swał. Tsō wändj ū iluwe'xtcīs he swał. "Tsō hanl hats xlōwe'entc ŋk'łwīnts." Ā'yu xlōwe'entc k'łwīnts. Mō'yūsetc l'ē'itc lā hū'u'mīk'. Tōwī'tits hā iluwe'xtcīs lā
- 25 hū'u'mīk'. Wändj lalaha'ē'wat hā hū'u'mīk'. Tsō te'ma l'ē'itc. Mō'yūsetc l'ē'itc. Kwīna'ē'wat, ī la<sup>u</sup> leqa'we lā hū'u'mīk'. Tsō tsxaū'wat. Tcīne'henī lā hū'u'mīk'. "Yī'kwanl xtcitc ŋxa'tīye?" Wändj tcīne'henī.
- Tsō xgō'us mā la<sup>u</sup> kwaā'nīyahā'ya, ī la<sup>u</sup> gō'us īł tsxaū'wat.
- 30 Xgō'us mā la<sup>u</sup> kwaā'nīyahā'ya. Wändj lā'xēm le hū'u'mīk'.

<sup>1</sup> The narrator was mistaken. It ought to be *le s<sup>e</sup>al!* (see § 23).

<sup>2</sup> *cta* (§ 90); *-īye* transitional (see §§ 7, 9, 35).

Thus she said to him: "You sleep, (and) let me get some wood." She put big (quantities of) wood on the fire. At the same time she kindled it on the top. "Now you sleep, let me look for wood." Thus spoke the old woman. Indeed, she took a small basket and began rapidly to look for pitch. She rapidly filled the small basket. She came back to her house, and put (the pitch) into a bowl. With red-hot gravel-stones she boiled the pitch. The man who slept scented it. "What is this scent?" Thus spoke Grizzly Bear. "It's only the wood which I caused to burn so very hard." Thus spoke that old woman. Grizzly Bear again fell sound asleep. He slept with his mouth wide open. The pitch was boiling. The old woman took the pot and poured (the pitch) into his mouth. Red-hot gravel she put into his mouth. That old woman ran away into a corner and looked on from there.

Grizzly Bear got up and began to jump around. He was looking for that old woman; and when he saw her, he seized her. He bit and chewed her between his teeth. She came out from there, from his mouth. The woman was sitting between his teeth. She again came out from there. Thus Grizzly Bear was thinking: "Thus I will kill the old woman." That old woman knew who he was, (and) Grizzly Bear knew the old woman. Grizzly Bear again seized that old woman. He was thinking thus: "I will now swallow her entirely." Indeed, he swallowed her entirely. That old woman came out through the anus-hole. The old woman cut out his heart. Thus she got even with him. Then she came out through the anus-hole. That old woman looked on as he died. Now she had killed him. The old woman was thinking, "What shall I do with him?" Thus she thought.

Every one came to know it when they had killed all (the Bears). Everybody came to know it. Thus spoke the

“Ēniye hanL dił. Yîqa’ntcemēx mā hanL e<sup>s</sup>kwînā’ił.”  
 Wändj lla’xEM läl hū’mîk’. “Yîqa’ntcemēx mā hanL  
 Lōwēi’wat ye<sup>s</sup> tlex̄t. Ēn hanL dił. E<sup>s</sup>wîx’i’lîs he hanL.  
 YanLawe mā e<sup>s</sup>k’i’lō’wît, la<sup>u</sup> e<sup>s</sup>neq hanLawe. YanLawe la<sup>u</sup>  
 5 sî’x̄t<sup>s</sup>tsa la<sup>u</sup> ehe’ntce hanLawe e<sup>s</sup>neq.” Gō<sup>u</sup>s wändj lla’xEM  
 läl hū’mî’k’ca.

Tsō tsî yîqai’nî ä’wîxEM. Wändj hättct!enî’yeqEM.

### 17. QACQAYĀ’YAL (SHADOW).

Kat’E’mîs ił tîlā’qai. İł mîlkwî’tcînî. Yî’xen qalîmî’ye  
 tsî qacqayā’yal k’i’lō’wît. Hats tēi mā stō’qtset<sup>1</sup> hîtc.  
 10 Gō<sup>u</sup>s mîlāt̄c he ĩna’at le xwî’tsxut. “Tā’i sla.” Wändj  
 lla’xEM. “Tsîx̄ le e<sup>s</sup>Lō<sup>u</sup>k<sup>u</sup>.” Tsō ā’tsa he wîx’i’lîs. Wändj  
 lla’xEM le mā he’lāq. “Yîqa’ltsîx̄ e<sup>s</sup>stō<sup>u</sup>q. E<sup>s</sup>k’i’lōwî tā’mî  
 han.” Wändj lla’ts. “İn hel. Hats Lōwēn.” — “İn hel.  
 Yî’halq tsî’x̄tî e<sup>s</sup>djî. Tsîx̄ e<sup>s</sup>stō<sup>u</sup>q.” Wändj iłt. “Hats  
 15 Lōwēn.” X’întîtsxamî’ye. Sqats ta tclwä’letc l̄xant. Tcî  
 tsîx̄’îx̄’îwat. Tcî tsxaū’wat. Q!mîts le mā tsxaū’wat.  
 Asō’ pî’x̄pî.

Helmî’his asō’ qacqayā’yal k’i’lō’wît. İn yū he’niye mā  
 k’i’lō’wît stō’waq. “E<sup>s</sup>ne cîlî’ye sla. Yîqa’ltsîx̄, e<sup>s</sup>k’i’lōwî-  
 20 tā’mî han. Tsîx̄ le e<sup>s</sup>Lō<sup>u</sup>k<sup>u</sup> sla.” Wîx’i’lîs ā’tsa. “Lōwēn  
 l̄ sla.” — “Hamîl tsî’x̄tî e<sup>s</sup>djî.” Ā’yu tcî ĩa. Sqats le  
 dā’mîł. Tclwä’letc k’l̄wînt. Tcî tsîx̄’îx̄’îwat. Ā’yuwît hā  
 qā’ya. Q!mîts asō’ le mā tsxaū’wat. Ā’wî ū Lōwā’was.  
 Asō’ pî’x̄pî.

25 Gō<sup>u</sup>s mîlāt̄c he ūx ĩna’at le mā hî’nî tîlā’qai. Helmî’his  
 asō’ qacqayā’yal k’i’lō’wît. İn yū he’niye k’i’lō’wît dā’mîł

<sup>1</sup> Causative passive.

old woman: "You shall be nothing. The last generation shall see you." Thus spoke that old woman. "The last generation shall eat your meat. You shall be nothing. You will always be (an article of) food. Whenever you see some one, you will run away. Whenever you scent them (the people), you will run far away." All this that dear old woman was saying.

Now here it ends. Thus people tell the story.

### 17. THE FIVE SHADOWS.

There lived five brothers. One morning (one) saw a shadow. He was surprised (that) this (shadow) person here was standing. He always used to hunt deer. "Halloo, cousin!" Thus he spoke. "Sit down here, quickly!" Then he gave him food. Thus spoke the man who came: "Stand close here, I want to see you." Thus he spoke. "Not so. Just eat!" — "Not so. Come close here! Stand here!" Thus he said to him. "Just eat!" He (the shadow) jumped at him. He took hold of him and threw him into the fire. He was holding him there. He killed him there, and he ate the man he had killed. He went home again.

The next day (the other brother) saw a shadow. The man he saw had not been standing very long. "Is that you, indeed, cousin? Come close here, I want to see you. Quick! sit down here, cousin!" He gave him food. "You must eat, cousin." — "Please come here!" Indeed, he went there. He seized the man, and threw him into the fire. He held him there (until) he took away his breath. Again he ate the man he had killed. He finished eating, and went home again.

The two (remaining) men who lived there were hunting all the time. The next day (another brother) again perceived a shadow. The man he saw had not been standing



stō'waq. "E<sup>s</sup>ne cīlī'ye sla. Tsīx' le e<sup>s</sup>Lō<sup>u</sup>k<sup>u</sup>. E<sup>s</sup>Lō'wīyam hanL." Ā'yu tcī Lō<sup>u</sup>k<sup>u</sup>tsxEM. "E<sup>s</sup>djī sla. E<sup>s</sup>k'īlōwītā'mī han." — "In hel sla. Hats Lōwēn." Wändj L!ä'xEM. "In hel sla. Tsī'x'tī e<sup>s</sup>djī." Ā'yu tcī la. Tsō ūx wī'īeme<sup>u</sup>.  
 5 Ā'ya ū qā'ya. Tc!wä'letc tsī'x'īts. Tcī tsīx'īx'ī'wat. Yu-kwīnī'yat ta tsō q!mīts. Asō' pī'x'pī.

Helmī'hīs asō' qacqayā'yal k'īlō'wīt. Tēi dā'mīt he'laq. "E<sup>s</sup>ne cīlī'ye sla. Tsīx' le e<sup>s</sup>Lō<sup>u</sup>k<sup>u</sup>. E<sup>s</sup>Lō'wīyam hanL." Ā'yu hī'nī Lō<sup>u</sup>k<sup>u</sup>tsxEM. "E<sup>s</sup>djī sla, e<sup>s</sup>k'īlōwītā'mī han."  
 10 Wändj L!ä'xEM. "In hel sla. Hats Lōwēn." Wändj īlt. "Tsī'x'tī e<sup>s</sup>djī." — "In hel." — "Tsī'x'tī e<sup>s</sup>djī. Tsīx' e<sup>s</sup>stō<sup>u</sup>q." Wändj īlt. Ā'yu tcī la. X'ī'ntītsxEMī'ye ta sqats. Ūx wī'īeme<sup>u</sup>. He'nīye ūx welā'nī. Ā'ya ū qā'ya le dī'lōł. Tc!wä'letc L!xant. Tcī tsīx'īx'ī'wat. Q!mīts. Ā'wī ū  
 15 Lōwā'was. Asō' pī'x'pī.

Helmī'hīs qacqayā'yal k'īlō'wīt, ī qal'nī'we. "Dī'lū cta tē ŋk'īlō'wīt?" Wändj tcīne'henī. Hats mā k'īlō'wīt stō<sup>u</sup>q hītc. "E<sup>s</sup>ne cīlī'ye sla. Tsīx' e<sup>s</sup>Lō<sup>u</sup>k<sup>u</sup>, e<sup>s</sup>Lō'wīyam hanL." Ā'yu tcī Lō<sup>u</sup>k<sup>u</sup>tsxEM. "E<sup>s</sup>djī sla, e<sup>s</sup>k'īlōwītā'mī han." —  
 20 "In hel sla, hats Lōwēn." X'ī'ntītsxEMī'ye. Hīs īn nī'x'tīts. NEq le dī'lōł. Gō<sup>u</sup>s qantc wīlō<sup>u</sup>'wat. In k'ī'Lō<sup>u</sup>ts, ī wīlō<sup>u</sup>'wat. K'ī'nā<sup>u</sup> ū īluwe'x'tcīs. Pī'x'pī le qacqayā'yal. In asō' he'laq. Asō' wu'txe le dī'lōł.

Tsō he'nīye ī'nīEX Lōwa'kats. Wändj ū īluwe'x'tcīs.  
 25 "Tcī'tcū cta tē nī dīł nma'nata?" Wändj tcīne'henī. Sō<sup>u</sup>'p!na yīxa'ntcpts ta la<sup>u</sup> Lō<sup>u</sup>k<sup>u</sup>tsō<sup>u</sup>'wat. Hats plī'yEX, ī

very long. "Is that you, indeed, cousin? Quick! sit down here! You shall eat." Indeed, he sat down there. "Come here, cousin, I want to see you." — "Not so, cousin, just eat." Thus (the shadow) spoke. "Not so, cousin! Come right here!" Indeed, he went there. Now they two fought. (The brother) was out of breath. He held him (down) in the fire. There he was holding him. Then he took him out and ate him. He went home again.

The next day (another brother) saw a shadow. Here the man arrived. "Is that you, indeed, cousin? Quick! sit down here! You shall eat." Indeed, he sat down there. "Come here, cousin! I want to see you." Thus he spoke. "Not so, cousin, just eat." Thus he said to him. "Come right here." — "Not so." — "Come right here. Stand here!" Thus (the shadow) said to him. Indeed, he went there. (The shadow) jumped at him and seized him. They two fought. A long time they two were fighting. The young man was out of breath. (The shadow) threw him into the fire. There he was holding him. He devoured him. He finished eating, and went home again.

The next day (the last brother) saw a shadow while he was hunting. "What do I see?" Thus he was thinking. (To his) surprise, he saw a man standing. "Is that you, indeed, cousin? Sit down here, you shall eat." Indeed, he sat down there. "Come here, cousin! I want to see you." — "Not so, cousin, you just eat." (The shadow) jumped at him. He did not touch him. The young man ran away. He looked for him everywhere. He could not find him as he looked for him. The shadow became tired, and went home. He did not come again. The young man went home.

Now he lived alone for a long time. Thus he thought. "Why is it that I have no company?" Thus he was thinking. He gathered small sticks and set them up.

la<sup>u</sup> wändj tsí'x'tí'yat. Tcìne'henī le dī'lōl. "Yí'kūL xtcītc, î te tclīl'tc! ɲLō<sup>u</sup>k<sup>u</sup>tsō<sup>u</sup>'wat?" Wändj tcìne'henī. Ā'yu Lō<sup>u</sup>k<sup>u</sup>tsō<sup>u</sup>'wat. La<sup>u</sup> kwīna'ē'wat. Hats ā'yu lläts hītc. "Tā'ī k'lō'la." — "Tā'ī nex ā'la." Wändj lläts he dā'mīl. Hīs  
 5 in'henī'yees hā'wī. Tetc c<sup>ɛ</sup>alcta'texa la ā'la. "Tēi hanL e<sup>ɛ</sup>Llaha'ē'wat." Hū'wīs c<sup>ɛ</sup> la ā'la. LE'γī ū iluwe<sup>x</sup>tcīs le dā'mīl. Gō<sup>u</sup>s mī'lātc he ĩna'at he dā'mīl. Kwīna'ē'wat lāx ā'la. Wändj tcìne'henī. "Yí'kwe xtcītc te xwīn í'nīEX? Mī'lātc hanL ɲmī'ntcīs." Wändj tcìne'henī la ā'la.

- 10 L'nta e'he le dā'mīl. Í'nīEX Lōwa'kats la ā'la. Hats qaqaγā'yaL k'īlō'wīt hītc we'laq. Wändj ū iluwe<sup>x</sup>tcīs. "Yí'kwe dīl' te ɲk'īlō'wīt?" Īn yū he'niye hats dā'mīl k'īlō'wīt stō'waq. "Tā'ī teka<sup>x</sup>tsī." Wändj lläts he dā'mīl k'īlō'wīt. "E<sup>ɛ</sup>ne cīlī'ye pkāk'·? Tsīx· e<sup>ɛ</sup>Lō<sup>u</sup>k<sup>u</sup> pkāk'·. E<sup>ɛ</sup>Lō'  
 15 wīyam hanL." Wīx'īlīs ā'tsa lex hū'wīs ā'la. "E<sup>ɛ</sup>djī tsí'x'tī." — "Īn hel pkāk'·." — "Tsí'x'tī e<sup>ɛ</sup>djī teka<sup>x</sup>tsī." Wändj llä'xEM le dā'mīl. "Hats Lōwēn pkāk'·." — "Īn hel teka<sup>x</sup>tsī. Tsí'x'tī e<sup>ɛ</sup>djī, e<sup>ɛ</sup>muxtītsā'mī han." Wändj llä'xEM le dā'mīl. Wändj llä'xEM. "Īn hel pkāk'·."  
 20 X'íntītsxEMī'ye le wā'wa. Sqats he wā'wa. K'e'lnatc ĩtō<sup>u</sup>'x'īts, sō'weĭ lexanē'was. Hí'nī sqaiLLā'nī le wā'wa. K'í'lik'etc neq le wā'wa. Ā'yā ū qā'ya le wā'wa. Tc!wā'letc x'ne<sup>x</sup>tīts he wā'wa. Kwīna'ē'wat lex dā'mīl, î tcī x'ne<sup>x</sup>tīts tc!wā'letc le wā'wa. Tcī kwīna'ē'wat. Hīs xā  
 25 ā'yā ū qā'ya. Lqa'at, î tc!wā'letc kwínait. Hats kwa mī'la le wā'wa, î la<sup>u</sup> xai'la. Hān ye'es x'ne<sup>x</sup>tīts. Lexa'tca te<sup>x</sup>tīts he wā'wa. Īlū'tcīsītc<sup>1</sup> lō'q<sup>u</sup>tats, î la<sup>u</sup> tcī te<sup>x</sup>tīts. Xwändj tsxaū'wat. Tsō tsxaū'wat, tsō le'tīx· he'lkWEXEM.<sup>2</sup> Łaisa'ma haí'x'tīts. Qanō'tca t<sup>ɛ</sup>pīts. G-í'kwa t<sup>ɛ</sup>pīts. Wändj

<sup>1</sup> iluwe<sup>x</sup>tcīs+ītc.

<sup>2</sup> haĭk<sup>u</sup>- "to be outside;" -xEM reflexive (see § 7).

They just scattered, as he did it thus. The young man was thinking, "How would it be if I should set up this hammer?" Thus he was thinking. Indeed, he set it up. He looked at it, (and, to his) surprise, it spoke. "Halloo, father!" — "Halloo, my child!" Thus spoke the man. Not long (afterwards) it grew up. He made clothes for his child. "You shall wear these." His child was a girl. The man was glad. The man was always hunting. His child looked at him, and thought thus: "What may be the reason that we two are alone? I will ask him (some) time." Thus his child was thinking.

The man had gone hunting, (and) his child remained alone. She saw a shadow, (but, to her) surprise, (it was) hardly visible. Thus she thought: "What may be the (thing) I see?" The man she saw had not been standing a long time. "Halloo, grand-daughter!" Thus spoke the man she saw. "Is that you, indeed, grandfather? Sit down here, grandfather! You shall eat." The girl gave him food. "Come right here!" — "Not so, grandfather." — "Come right here, grand-daughter!" Thus spoke the man. "Just eat, grandfather." — "Not so, grand-daughter. Come right here, I want to feel of you!" Thus spoke the man. Thus (she) said: "Not so, grandfather." He jumped at the little girl, and seized her. He rubbed her in his hands, between his fingers. The little girl was sticking out there. The little girl ran away under his arm. The little girl was out of breath, and jumped into the fire. The man looked at her as she jumped into the fire. He looked at her. He, too, was out of breath. He opened his mouth as he looked into the fire. The little girl was like liver when she became heated. She jumped into his mouth. The little girl entered inside. She was boiling in his heart when she entered. Thus she killed him. When she had killed him, she went out from there. She



û ɬluwe<sup>x</sup>tcɪs. "Y'qa hanL nī kwiskwi'wat tɛŋ e'k<sup>u</sup>Lätc." Wändj tcine'heni.

Lä L!ahā'was la<sup>u</sup> qa'xtō<sup>u</sup>. Wu'txe lä e'k<sup>u</sup>Lätc. "N̄wu'txe nex ā'la." Wändj L!ä'xem lä e'k<sup>u</sup>Lätc. "Tci'tcū te la<sup>u</sup> 5 xtō<sup>u</sup>s hāt e<sup>s</sup>L!aha'ēi wat?" Wändj L!ä'xem lä e'k<sup>u</sup>Lätc. "Halt!yū ɬnuwī ɲxa'lwis." Wändj ɪlt lä e'k<sup>u</sup>Lätc. Qac<sup>e</sup>-alcti'we lä e'k<sup>u</sup>Lätc. Y'xēi k!wa'lis ha<sup>u</sup> c<sup>e</sup>a'lcit. Ha<sup>u</sup>xts. Wändj ɪlt la ā'la. "A<sup>u</sup>'qta L! Halt! hanL tēi e<sup>s</sup>L!aha'ēi wat." Wändj ɪlt la ā'la.

10 Helmī'hīs asō' ɬa ɬnta. Lōwa'kats la ā'la. (She now kills the remaining four shadows in the manner described in the preceding pages.)

Gō<sup>u</sup>s tsxaū'wat. Wändj L!ä'xem lä e'k<sup>u</sup>Lätc. "Tci'tcū cta te hats kwa in kwī'na te mā te tīlā'qai." Wändj 15 L!ä'xem lä e'k<sup>u</sup>Lätc. Wändj L!äts la ā'la. "E<sup>s</sup>alqsitā'mi." Wändj ɪlt lä e'k<sup>u</sup>Lätc. "Nā'yim wändj e<sup>s</sup>L!ä'xem. Ye<sup>s</sup>ne<sup>u</sup> ɬ'le hēn la<sup>u</sup> ɲai'wīt." Wändj ɪlt lä e'k<sup>u</sup>Lätc. "Ā'yu i te la<sup>u</sup> e<sup>s</sup>ai'wīt?" Wändj ɪlt lä e'k<sup>u</sup>Lätc. "Ta la<sup>u</sup> k'ɪlō'wite tēi ɪt ha'yatī." Wändj kwiskwi'wat lä e'k<sup>u</sup>Lätc. "Kwis tci 20 ɬa'ex." Wändj ɪlt lä e'k<sup>u</sup>Lätc. Ā'yu tci ūx ɬa. Tci ūx he'laq le'ɪt nyīxā'wex. Ā'yu ūx te'xtits tci. Gō<sup>u</sup>s dīɬ ūx k'ɪlō'wīt. Le'ɪt tetc la<sup>u</sup> ūx yīxa'ntcɪts, le'ɪt hatā'yims. Le'tix la<sup>u</sup> ūx yūlts. La<sup>u</sup> ūx wutxai'ta le'ūx nyīxā'wex.

Tsō tsī hī'nī ā'wixem. Xwändj hātct!eni'yeqem.

# 18. S<sup>e</sup>YAQA'<sup>u</sup> MĀ (NIGHT RAINBOW PEOPLE).

25 Qaicinīs ɪt kwee'ti le s<sup>e</sup>yaqa'<sup>u</sup> mā. Kat'e'mīs ū hī'me le s<sup>e</sup>yaqa'<sup>u</sup> hū<sup>u</sup>mīk. Y'xen qaḥimī'ye tsī ɬnta ūx ɬa lä

quickly dragged him outside, and buried him. She buried him a little bit. Thus she thought: "I won't tell this to my father." Thus she was thinking.

Her clothes became stiff. Her father returned. "I came back, my child." Thus spoke her father. "Why are the things you wear stiff?" Thus spoke her father. "I am too warm." Thus she said to her father. Her father began to work. He worked one night and made (a dress). Thus he said to his child: "You must take (those stiff things) off. Now you shall wear these things." Thus he said to his child.

The next day he again went hunting. His child remained at home. (She now kills the remaining four shadows in the manner described in the preceding pages.)

She killed all of them. Thus her father said: "Why is it that the people who live there (make no) smoke?" Thus spoke her father. Thus answered his child: "You scare me." Thus she said to her father: "This is the reason why you talk that way, — those (whom I heard you say were) your enemies, (those) I killed." Thus she said to her father. "Did you surely kill them all?" Thus she said to her father. "See! here they lie." Thus she informed her father. "Let us two go there!" Thus she said to her father. Indeed, they two went there. They two arrived there at their house. Indeed, they two entered. They two saw everything. They two gathered up their clothes, their money. They two carried it (away) from there. They two brought it into their (dual) house.

Now here it ends. Thus the story is being told.

## 18. NIGHT-RAINBOW AND GRIZZLY BEAR.

The Night-Rainbow people were living in a little place. Night-Rainbow-Old-Woman had five children. One morning they two — (one man and) his wife — went hunting. They

hū' mīs. De' mstetc ūx l hī' n pī' ye. Qe' mā ūx k' ū' wīt  
 ha' yatī. "Hats cku kwa x mā la<sup>u</sup> t cī hīhītōwē' wat." Wāndj  
 l lā' xē m le hū' mīs. "La<sup>u</sup> cū l nī' cī tē īs pū' yat." Wāndj  
 ī l t lā dā' mī l. Ā' yu nī' cī tē la' ats lān ta' ta<sup>u</sup>. Hē i hats mā  
 5 k' ū' wīt d jī ū x' na' at.<sup>1</sup> Hī' nī ūx tī' k' ī ne, ī la<sup>u</sup> t cī he ūx-  
 xā' ī tē he' ī laq. "X t cī' t cū tē la<sup>u</sup> ī c k' ī m t sē' wat? Hē p ne' lō  
 tē qe' mā." — "Qai' ku īn ī l ye' ne' lō." Wāndj l lāts hē  
 dā' mī l. X' ī n t ī t s xē mī' ye le dā' mī l. T s x a ū' wat hē dā' mī l.  
 Hīs hā hū' mīs t s x a ū' wat. T sō tē' mā sī' yel l. Aī' wīt le  
 10 mā n l t ā' yas. Hē k' ī t s ī mīsī aī' wīt lē x swā l. Pī' x' pī asō'  
 le swā l. Pī' ta le mā aī' wīt hān yī xā' wē x le swā l. Qai'-  
 tsowītē hī m t. Pō k wī' l nē ī tī l qats.

ī' nī ex k wī' yē t le s<sup>e</sup> ya q a' u hū' mī k'. Hā l t yū ī' n u wī  
 hū' mī k' le s<sup>e</sup> ya q a' u. Yī' xē n q a hī mī' ye mā k' ū' wīt d jī.  
 15 Hē xā' ī tē he' ī laq. Lē wī le l' lē la<sup>u</sup> t cī he' ī laq. S q a t s le  
 q a' l q a l le s<sup>e</sup> ya q a' u. X lē' ī tē t s k wī t s le swā l. Mō' yū s ī tē  
 t s k wī t s. Lē x a' t c a l aī' x wīt. X k wī' l a u q a' l q a l e t c t s x a ū' wat  
 lē x s<sup>e</sup> ya q a' u hū' mī k'. "Ā' yu cī l la<sup>u</sup> yī' xē ī p t s x a ū' wat."  
 Wāndj t c ī nē' hē nī le s<sup>e</sup> ya q a' u.  
 20 Yī' xē ī ū tē mī' s nā t c. Hān wī' n q a s la' ats le tē mī' s nā t c.  
 X mē nī' yat. T cī lē x a x a' ē i' wat le tē mī' s nā t c lē x s<sup>e</sup> ya q a' u  
 hū' mī k'. Hā' wī le tē mī' s nā t c le s<sup>e</sup> ya q a' u. Q a hī nī' wē lā  
 tē mī' s nā t c. "K w ā' x a l q a e<sup>s</sup> h a' u' x t s e m!"<sup>2</sup> Wāndj l lā' xē m  
 le tē mī' s nā t c. "T s ī x' la<sup>u</sup> l a ā' y a m x' na' at. Nī t c ī tē yī' xē ī  
 25 t s x a ū' wat." Wāndj ī l t hā ū m ā' c a t c. Ā' yu k w ā' x a l h a' u' x t s a  
 le tē mī' s nā t c.

Hē l mī' hīs asō' ī a. Wāndj ī l t. "īn e<sup>s</sup> e hē' n t cē yī x u' mē." Wāndj  
 l lā' xē m le s<sup>e</sup> ya q a' u hū' mī k'. Hē i hats yū' x wā  
 w u t x aī' yat hē t cō' x t cō x. l' n t ī t s lā l hū' mī' k' c a. "Yū' x wā  
 30 dī l p k' ū' wīt. A lī' m a q dī l." Wāndj l lā' xē m lā tē mī'-

<sup>1</sup> See §§ 97, 118.

<sup>2</sup> *e<sup>s</sup> q a h a' u' x t s e m* would have been more correct (see § 19).

two came through a prairie. They two saw camas lying (on the ground). "It seems, a person must have put it there." Thus spoke the woman. "We two ought to take some home." Thus she said to her husband. Indeed, she put some into her basket. Suddenly she saw a man running (towards her). They two were standing there when he came to them (dual). "Why did you two pick it? This camas belongs to me." — "I surely thought it did not belong to you." Thus spoke the husband. (The man) jumped at the husband. He killed the husband, (and) also his wife he killed. Then he started again. He killed all the people in the village. Grizzly Bear killed half of them. Grizzly Bear again went home. Grizzly Bear took to his house the people he had killed. He put them inside, (and) set them down opposite one another.

Rainbow-Old-Woman remained alone. The Rainbow was a very old woman. One morning she saw a man coming. He came to her. It was the enemy who came there. The Rainbow seized a digging-stick, (and) speared Grizzly Bear with it. She speared him in the anus. She jabbed (the spear) inside. With a digging-stick Rainbow-Old-Woman killed him. "Indeed, I killed one of them." Thus thought the Rainbow.

She had one grandson. She put the grandson on mats. (She turned) them over. There Rainbow-Old-Woman kept the grandson. The Rainbow's grandson grew up. Her grandson commenced to hunt. "Begin to make me a bow!" Thus spoke the grandson. "They run there, (and) I cannot kill (even) one." Thus he said to his grandmother. Indeed, she made a bow for her grandson.

The next day he went again. Thus she said to him: "Don't go far away." Thus Rainbow-Old-Woman was talking. Suddenly he brought home two rabbits. The old woman skinned them. "I saw two things, big things."



snātc. "Xwí'tsxut cku le e<sup>8</sup>k'íłō'wít." Wändj l!ä'xem le s<sup>e</sup>yaqa'<sup>u</sup> hū'u'mík. Tsō asō' la le temí'snātc. "In he ehe'ntce la'ex." Ā'yu k'íłō'wít he xwí'tsxut. Hats yí'xēi m'ílaqetc í'k'í tō'híts, í la<sup>u</sup> tsel'nēi tí'k'íne. Wutxaí'ta  
 5 qai'tsowítc. "Míłxa'nem l ū'mā." Wändj l!ä'xem le temí'snātc. "Dí'íłū ctā'ya<sup>1</sup> te kwítkwí'łtaai?" Wändj l!ä'xem le temí'snātc. "Hats e<sup>8</sup>k!ā'yex temí'sí! Lepā'ya<sup>u</sup> tahā'lik· qaweníse'ní." Newa'ēi wat lā e'k<sup>u</sup>lātc ū tahā'lik. In kwískwí'ya lā temí'snātc. Wändj ū íluwe'xtcís le s<sup>e</sup>yaqa'<sup>u</sup>.  
 10 "Tsanl ɲkwískwí'ya íl." Wändj tcíne'hení. Í'niye k'eł· íēi'wat<sup>2</sup> lex s<sup>e</sup>yaqa'<sup>u</sup>. In wändj íłt lā temí'snātc. "Tsō hanl ehe'ntce ɲyíxu'me." Wändj íłt lā ūmā'catc.

Ā'yu la helmí'hís. De'mstetc lhí'ñap. Hēihats k'íłō'wít qē'mā wína'qaxem. Wändj ū íluwe'xtcís. "La<sup>u</sup> hanl  
 15 ní'cítc ɲpí'yat. Yí'kwe dí'í? La<sup>u</sup> hanl k'íłō'wít lex k'läŋ ū'mā." Wändj tcíne'hení le dí'łōł. Tsō ā'yu ní'cítc k'í'm-tstít lex dí'łōł. "Hats cku kwa xmā la<sup>u</sup> tci híthítōwēi'wat le qē'mā." Wändj tcíne'hení. Ā'yu hí'ní kwí'nait, í la<sup>u</sup> ní'cítc la'ats lān tahā'lik. Hēihats mā lhí'ñap djí ū x'na'at<sup>3</sup>  
 20 hexā'ítc. Aqalqsōnā'ya. Neq. Hís xā lowí'tat. Kā<sup>a</sup>sí'ye k'ítí'wíta. Stō'waq le dí'łōł. "Xtcí'tcū te la<sup>u</sup> e<sup>8</sup>k'í'mtstít?" Wändj l!ä'xem he swał. "Heɲne' łō íte te la<sup>u</sup> e<sup>8</sup>k'í'm-tstít." Łłdjí'títc tō<sup>x</sup>tōyūnā'ya.<sup>4</sup> Stō'waq. Hats kwa xmā-he'ntítc stō'waq. Stō'waq le dí'łōł. "Íl<sup>5</sup> hanl xtcítc  
 25 ɲxa'łtíł?" Wändj tcíne'hení he dí'łōł. Tsō'nō k'ūwí'yat hā k'e'la. X'íntítsxemi'ye. X<sup>e</sup>alí'yat han le dí'łōł. Ā'yu x<sup>e</sup>alí'yat. K'í'lik'ítc lhí'ñap le dí'łōł. Hats yí'qa xwändj (pointing out) lowí'tat, í lhí'ñap. C'í'tctat he swał. Hēi cíl māndj te la ū x'na'at<sup>3</sup> he dí'łōł. Tkwíłtsō'wat.

<sup>1</sup> *cta* (§ 90); *-í'ye* transitional (see §§ 7, 9, 35).

<sup>2</sup> Misheard for *k'íłēi'wat*.

<sup>3</sup> See §§ 97, 118.

<sup>4</sup> *dōw-* "to wish" + *-anāya* (see §§ 50, 82).

<sup>5</sup> Abbreviated form of *hamíl* (§ 92).

Thus spoke her grandson. "You must have seen deer." Thus spoke Rainbow-Old-Woman. Now, the grandson went again. "Don't go far away!" Indeed, he saw the deer. He hit both with one arrow as they were standing side by side. He took them inside the house. "You must prepare a lunch for me, grandmother." Thus spoke the grandson. "What is this roaring?" Thus said the grandson. "Just listen, grandson! The fisher-skin quiver is getting angry." She had stored away his father's quiver. She did not inform her grandson. Thus the Rainbow was thinking: "Only then I will surely inform him (when he grows up)." Thus she thought. The Rainbow no longer remembered it. She did not tell this to her grandson. "Now I am going far away." Thus he said to his grandmother.

The next day he went, indeed. He came through a prairie. Suddenly he saw camas spread out. Thus he thought: "I'll take some of it home. What may it be? My absent grandmother shall see it." Thus the young man was thinking. Now, indeed, the young man picked some. "It seems, some one must have put down this camas." Thus he was thinking. Indeed, he looked there, as he put some into his quiver. Suddenly a man came quickly to him (through the prairie). (The boy) became afraid, (and) ran away. He, too, ran. (Grizzly) almost overtook him. The young man stood up. "Why did you pick it?" Thus spoke Grizzly Bear. "The thing that you picked is my property." (Grizzly) wanted to fight him. He stood up. He stood just like a person. The young man stood. "What may he do to me?" Thus the young man was thinking. He stretched out his two hands. (Grizzly) jumped at him. He was going to hug the young man. Indeed, he hugged him. The young man went through his arm-pits. Just that way he ran when he came through. Grizzly Bear turned around. Indeed, the young

- Mĩtsma'tsōnā'ya<sup>1</sup> lex dī'lōl. Wändj û iluwe'xtcīs he dī'lōl.  
 "Nī canl tcītc xa'titl." Wändj tcīne'henī le dī'lōl. K'itī'-  
 wīta he dī'lōl. "Yīqa'łtsīx' is welā'nī hanl." Wändj lā'xem  
 le dī'lōl. Tsō hanl asī'l pqaī'yītc x<sup>e</sup>alī'yat. Hats yī'qax  
 5 wändj (pointing out) lhi'nap k'īlik'ītc he dī'lōl. Hats  
 yī'qa xwändj la û x'na'at<sup>2</sup> he dī'lōl. Wändj tcīne'henī he  
 swał. "Qa'ntcū c<sup>e</sup> te la?" Wändj tcīne'henī le swał.  
 K'īłō'wīt la û x'na'at<sup>2</sup> he dī'lōl. Ā'yā û qā'ya le swał.  
 Qał la<sup>u</sup> mīlt! lā he'łta, ī ā'yā û qā'ya. Yīxā'wexetc ūx  
 10 hū'ltet le dī'lōl. "Kwī'yał hanl yī'qa tsīx' ŋtsxaū'wat."  
 Wändj tcīne'henī le dī'lōl. "Yīqa'łtsīx' e<sup>s</sup>stō<sup>u</sup>q, is welā'nī  
 hanl." Ā'yu yīqa'tēi stō<sup>u</sup>q. Djī'ltcītc x<sup>e</sup>alī'yat. Yī'qa  
 xwändj (pointing out) lhi'nap le dī'lōl. G'ī'kwa e'hentc  
 stō<sup>u</sup>q he dī'lōl. Stō'waq he swał asō'. Tsō hanl tō'hīts  
 15 xmī'laqetc lex dī'lōl. Ā'yu tō'hīts. Tō'yat he swał.  
 Tsxaū'wat hex dī'lōl. Ēqatce'wītc haī'x'tīts lex dī'lōl.

- Pī'x'pī he dī'lōl lān ūmā'catc. Kwīskwī'wat hā ūmā'catc.  
 "Qē'mā te wīna'qaxem ŋk'īłō'wīt." Wändj kwīskwī'wat lā  
 ūmā'catc. "La<sup>u</sup> nī'cītc ŋla'ats teŋ tahā'likatc. Hē'hats  
 20 mā ŋk'īłō'wīt dji û x'na'at.<sup>2</sup> Xla<sup>u</sup> ŋłdji'til, ī la<sup>u</sup> ŋne'ītc  
 he'laq, ī la<sup>u</sup> ŋk'ī'mstīt te qē'mā." Wändj lā'xem. "Hexā'  
 łō hēn." Wändj lā'xem. Wändj kwīskwī'wat lā ūmā'catc.  
 "Nī'ye k'ełēi'wat<sup>3</sup> le ēn xle'ītc kwīskwīyā'mī. Xla<sup>u</sup> te la<sup>u</sup>  
 ai'wīt lī'ye mēanī'yas." — "La<sup>u</sup> xtcī'tcū e<sup>s</sup>ītsītō'wat?" —  
 25 "Ŋtsxaū'wat il." Wändj kwīskwī'wat he s<sup>e</sup>yaqa'ū.

Helmī'hīs la<sup>u</sup> asō' la he dī'lōl. Sītsa'ataai he lāl hū<sup>u</sup>.  
 mī'k.ca. LE'γī û iluwe'xtcīs, ī la<sup>u</sup> yī'xēi tsxaū'wat lāl hū<sup>u</sup>.

<sup>1</sup> mĩts- "to know;" -anāya (see §§ 50, 82).

<sup>2</sup> See §§ 97, 118.

<sup>3</sup> Misheard for k'īłtēi'wat.

man was already running. He followed him. The young man became acquainted with (his ways). Thus the young man was thinking: "He shouldn't do anything to me." Thus the young man was thinking. The young man overtook him. "Close here! We two shall fight." Thus spoke the young man. Now he was going to hug him in the middle of the back. Just that way the young man went through the arm-pits. Just that way the young man kept on running. Thus thought Grizzly Bear: "Where did he go?" Thus thought Grizzly Bear. He saw the young man run. Grizzly Bear was out of breath. His tongue was hanging down, as he was out of breath. (He and) the young man approached the house. "Now I am going to kill him right here." Thus thought the young man. "Stand close here! We two will fight." Indeed, he stood close by. He hugged him around the thighs. Just that way the young man went through. The young man stood somewhat far away. Grizzly Bear stood also. Now the young man will hit him with an arrow. Indeed, he hit him. Grizzly Bear fell, (and) the young man killed him. The young man dragged him aside.

The young man went home to his grandmother. He informed his grandmother. "I saw camas spread out." Thus he informed his grandmother. "I put some of it into my quiver. Suddenly I saw some one run quickly. He fought with me, when he came to me, because I picked that camas." Thus he spoke. "He said it belonged to him." Thus he spoke. Thus he informed his grandmother. "I forgot to tell it to you. He had killed your parents." — "What did you do?" — "Surely, I killed (one of them)." Thus the Rainbow informed him.

The next day the young man went again. That old woman was continually dancing the murder-dance. That old woman was very glad when he had killed one. The



- mí'k'ca. Asō' tcī he'laq le dī'lōl. Asō' lō k'í'mstít le qe'mā. Hí'nī stō'q le dī'lōl. Hē'hats asō' lhí'nap djī ū x'na'at.<sup>1</sup> Lowí'tat he dī'lōl. K'ítí'wíta. "E<sup>s</sup>djī, ís wälá'nī hanl. E<sup>s</sup>he'ṇne<sup>u</sup> lō'le." Wändj l'ä'xem he dī'lōl. Hats  
 5 kwa in yū hai'na. Wändj kwína'ēi'wat. Yíqa'ltsîx' k'íwín-tsítc han x<sup>e</sup>alí'yat, í stō'waq. Ā'yu x'íntítsexemí'ye. K'í'lik'ítc lhí'nap he dī'lōl. Yí'qa xwändj (pointing out) la ū x'na'at<sup>1</sup> he dī'lōl. In he le hí'le't'lik', yuwe k'í'ō'wít lōwa'hai he dī'lōl. T<sup>e</sup>kwíltsō'wat he. Mít'sma'tsōnā'ya lex dī'lōl.  
 10 "Nī canl tsxewe'ít." Wändj tcíne'henī he dī'lōl. Łaqtsō'wat, í djī. "E<sup>s</sup>djī ís wälá'nī hanl." Wändj ílt. "Yíqa'ltsîx'." Wändj ílt. Ā'ya ū qā'ya. Qel'tc milt! lá he'íta, í la<sup>u</sup> ā'ya qā'ya. Yíqa'tēi le yíxä'wexē'ítc le dī'lōl. Kwí'yał hanl yí'qa tsîx'. Tsō asō' k'ítí'wíta. "E<sup>s</sup>he'ṇne<sup>u</sup> lō'le,  
 15 ís welá'nī hanlel." Wändj ílt. Tsō hanl qał sqats. Tsō xwe'líxetc sqats he dī'lōl. Ā'yu sqats. Hats yí'qa xwändj (pointing out) lhí'nap k'í'lik'ítc. G'í'kwa e'hentc stō'q le dī'lōl. "E<sup>s</sup>djī tsí'x'ti." Hemí'yat le kwā'xal nmí'laqai. Asō' stō'waq le swał. Hats kwa xmā'hentítc djína'tāya.<sup>2</sup>  
 20 Wändj tsîx'tsí'x'ít. Mā yíqa'tēi. Wändj ū íluwe'xcís. "Yí'kwanl te ṇtō'híts?" Ā'yu tō'híts. Tō'yat. Tsxaū'wat.

- Tsō pí'x'pī le dī'lōl. Wu'txe yíxä'wexetc he dī'lōl. Wändj ílt lá ūmā'catc. "Asō' yí'xēi ṇtsxaū'wat." — "Le hū'mís cku le e<sup>s</sup>tsxaū'wat." Wändj l'ä'xem le s<sup>e</sup>yaqa<sup>u</sup>.  
 25 "Hamíl hanl tcī ṇta." Ā'yu tcī la he dī'lōl. L'x'ínt he swał lex dī'lōl. Hēi cíl ā'yu hū'mísí'ye.

<sup>1</sup> See §§ 97, 118.<sup>2</sup> *djī* "to come;" -*t* transitive (§ 26); -*āya* (§ 47).

young man arrived there again. He picked that camas again. The young man stood there. Suddenly (Grizzly) again came through quickly. The young man ran. (Grizzly) overtook him. "Come! We two will fight. You (are) my enemy." Thus spoke the young man. (Grizzly) did not seem to be very active. Thus he looked at him. Close here, he was going to hug him around the neck as he stood. Indeed, he jumped at him. The young man went through the arm-pits. Just that way the young man ran. Whenever he saw the young man run, he could not turn around quickly (enough). He would follow him. The young man learned his (ways). "He won't kill me." Thus the young man was thinking. He waited when (Grizzly) came. "Come! We two will fight." Thus he said to him. "Close here!" Thus he said to him. (Grizzly Bear) was out of breath. His tongue was hanging down when he was out of breath. The young man (came) close to the house. Now (the fight) will be just here. Now, again, he overtook him. "Indeed, you (are) my enemy, we two shall fight." Thus he said to him. Now he will seize him by the lower parts. Now he seized the young man in a stooping position. Indeed, he seized him. Just that way he came through the arm-pits. The young man stood not far away. "Come here!" He took out the bow and arrows. Again Grizzly Bear stood. He was coming towards him just like a person. Thus he was doing it. (He was very) close. Thus he thought. "Suppose I hit him!" Indeed, he hit him. He fell, (and) he killed him.

Now the young man went home. The young man went back to the house. — Thus he said to his grandmother. "Again I killed one." — "It must be the female whom you killed." Thus spoke the Rainbow. "Let me go there!" Indeed, the young man went there. The young man examined Grizzly Bear. Sure enough, it was a woman.

- He'nīye hī'nī yīxu'mē. In asō' lō djī. "Tsō cku tsī'wīs." Wändj tcīne'henī. "Yī'kūL xtcītc tcī n̄la?" Wändj tcīne'henī. Ā'yu tcī ła. Tcī he'laq le swaŋ nyīxä'wex. K'īlō'wīt lä e'k<sup>u</sup>Lätc. Lōwa'kats hīs lä e<sup>n</sup>nätc. K'īlō'wīt pō-  
 5 kwīlnēi Lōwaka'eīwat. E'qe ī'k'ī. Pī'nats. Pī'x'pī yīxä'wexetc he dī'lōŋ. Kwīskwī'wat lä ūmā'catc. Wändj īlt. "N̄k'īlō'wīt tēŋ e'k<sup>u</sup>Lätc, ta hīs lēŋ e<sup>n</sup>nätc. Tcī hanL īs ła." Ā'yu tcī ūx ła lä ūmā'catc. Tcīlī'yat he tcīwäŋ. Xāap ūx x'limī'yat. Xlē'itc tsōut lä ä, lä k'e'la, ta la kxla,  
 10 x'limā'yam xāa'petc. "E<sup>s</sup>ilx nī'k'la." Wändj īlt lä e<sup>n</sup>nätc. "Tsī e<sup>s</sup>qa'qaŋ." Wändj Llä'xEM he dī'lōŋ. Ā'yu ilx. "HamīL e<sup>s</sup>Lläts." Yū qe'itc Lläts. "Ai'wa nī tī'mīfi." Wändj Lläts lä e<sup>n</sup>nätc. "HamīL pī'nts lī'ya kxla!" Ā'yu pī'nts la kxla. "HamīL e<sup>s</sup>stō<sup>u</sup>q!" Wändj īlt. Ī'k'ī wändj tsīx'tsī'x'īt.  
 15 Tsī īt tīla'qai. "Īce<sup>s</sup> stō<sup>u</sup>q!" Wändj Llä'xEM he dī'lōŋ. Ā'yu ūx stō'waq. Ntsō'wīle tlex<sup>t</sup> ā'tsa. "Tēi ic q!mī'tse." Wändj īlt lä e<sup>n</sup>nätc. Ī'k'ī tcä'yuxwīn ā'tsa. "Īc tēltä'mītu<sup>1</sup> hanL." Wändj īlt. "HamīL e<sup>s</sup>tc!a'at!" Wändj īlt lä e<sup>n</sup>nätc. Ā'yu ī'k'ī ūx tc!a'at. Lewī ū ila'hatcem dō-  
 20 wā'ya lä e<sup>n</sup>nätc. Ā'yu nī'wets hīs lä e'k<sup>u</sup>Lätc. "Tsō ic le'γī." Wändj īlt. "Līn pī'x'pī hanL." Ā'yu īt pī'x'pī. Īt wu'txe le'it nyīxä'wex. Wändj Llä'xEM lä e'k<sup>u</sup>Lätc. "Xwīn kwaā'nīya yī'ku tcī xwīn wutxe'itū, ī xwīn ai'wītū." Wändj Llä'xEM lä e'k<sup>u</sup>Lätc.

- 25 Helmī'hīs tcī īt ła. Īt latsā'ya le qe'mä. Paā'hīt he yīxä'wex xqemä'Etc. "Hīs hanL la<sup>u</sup> e<sup>s</sup>wutxa'ita." Wändj īlt lä temī'snātc. "Cīne<sup>s</sup> tīla'qai L." Wändj īlt lä e<sup>n</sup>nätc.

<sup>1</sup> Peculiar case of initial duplication (see § 82).

He travelled for a long time. Such (a person) did not come again. "It must have been the last one." Thus he thought. "Suppose I go there!" Thus he thought. Indeed, he went there. He came to the house (of) Grizzly Bear. He saw his (own) father. Also his mother was (there). He saw them sit opposite each other. Both were dead. He turned back. The young man went home. He informed his grandmother. Thus he said to her: "I saw my father and my mother. We two will go there." Indeed, they two went there, (he and) his grandmother. He kindled a fire. They two warmed water. With it he washed her face, her hands, and her feet, with lukewarm water. "Look up, mother!" Thus he said to his mother. "You are merely sleeping." Thus spoke the young man. Indeed, she looked up. "Please speak!" She spoke very slowly. "I am not yet strong." Thus spoke his mother. "Please bend your foot!" Indeed, she bent her foot. "Please stand up!" Thus he said to her. To both (of them) he did thus. They were merely sitting. "You two stand up!" Thus spoke the young man. Indeed, they two stood up. He gave them meat with grease. "You two eat this!" Thus he spoke to his mother. He gave them both a little piece. "You two will become strong." Thus he said. "Please walk!" Thus he spoke to his mother. Indeed, they two walked. He liked his mother best. Indeed, his father, too, (got) well. "Now you two (are) well." Thus he said. "We will go home." Indeed, they went home; they came back to their house. Thus spoke his father: "We two did not know for sure who took us (here) when we two were killed." Thus spoke his father.

The next day they went there. They went after the camas. He filled the house with camas. "You will also take this home." Thus she said to her grandson. "You must stay." Thus he said to his mother. "We two will go, (I and)



- “Xwîn ła hanL tE k'läp ū'mā.” Ā'yu ūx ła. Hats kwał  
wina'qaxem le e'qe mā. Xā<sup>a</sup>p ūx x'łimí'yat hex hū'mí'k'ca.  
Xle'itc tsō<sup>u</sup>t le ä, le k'e'ła, la kxla. Gō<sup>u</sup>s xwändj tsîx-  
tsî'x'it. Wändj ilt. “Cîne<sup>s</sup> t<sup>e</sup>qalı'ye. Tsî cîn qa'qał.”
- 5 Wändj Llä'xEM le dī'lōł. Łaisa'ma gō<sup>u</sup>s tsō<sup>u</sup>t le ä. Wändj  
tsîx'tsî'x'it hex dī'lōł. Tsō'we<sup>x</sup>L hīthí'wat hāl hū'mí'k'ca.  
Xle'itc hph'yap lä ä, it lä k'e'ła, it la kxla. “Kwí'yał  
cîne<sup>s</sup> ilx.” Wändj Llä'xEM le dī'lōł. Ā'yu it ilx. “Cîne<sup>s</sup>  
Lō<sup>u</sup>q.” Ā'yu it tī'łeqtsū. “MīL łeyuwí'lte le'cîn sō'weł.”
- 10 Ā'yu it łeyu'wilt le'it sō'weł. “Kwí'yał cîne<sup>s</sup> tī'k'e.” Wändj  
Llä'xEM le dī'lōł. “Łin pī'x'pī hanL.” Wändj ilt. Ā'yu  
it pī'x'pī. Ā'yu gō<sup>u</sup>s wutxał'ta he mā aiaí<sup>e</sup>wā'yu.

- Kwina'eí'wat hāx pū'yatc. Kwe'lı̄yES mā lä pū'yatc.  
(His ŋ'ne ŋxwändj mā).<sup>1</sup> “Xtcí'tcū cku tE ěn wändj iltā'is?”
- 15 Wändj ilt lä ūmā'catc. “Tsî'x'ti dō'wa wu'txe tī'ye pū'yatc.  
His xā dīł mitsisí'ya. La<sup>u</sup> hanL dīł e<sup>s</sup>mí'tsmítstū.” Wändj  
ilt. Ā'yu he'łaq hā pū'yatc. Yú'xwā ū hū'mā'k'e le  
temí'snātc. Hetí'ye le temí'snātc. Gō<sup>u</sup>s xā'ka la<sup>u</sup> tā'tcints  
le'it hatā'yims. Yixe'ntce it nŁtā'yas. Tsō wändj ū c<sup>e</sup>al-
- 20 ctā'was le s<sup>e</sup>yaqa'<sup>u</sup>. Wändj c<sup>e</sup>a'łctet ha<sup>u</sup>wēi'wat lä temí'-  
snātc. “İs ła hanL. Qa'titc hanL is ła.” Wändj ilt le  
dī'lōł lex kwe'lı̄yES mā. Ā'yu ūx ła. Ūx yí'xumx le līpā'-  
yā<sup>u</sup> tahā'lik. K'itō'wīt, i ūx he'łaq. S<sup>e</sup>yaqa'<sup>u</sup> ū temí'snātc  
he'łaq. Yixā'wexetc ūx he'łaq. Hats yí'qax ūx L'ldjī.
- 25 Ūx in nī'x'itēm, i ūx lłdjiti'yeqem. Hats tcī kwał ūx  
wí'łwí<sup>s</sup>laai le s<sup>e</sup>yaqa'<sup>u</sup> ū temí'snātc, le kwe'lı̄yES dā'míl.  
Hats tcī kwał iní'naai.<sup>2</sup> “İs le'γī c<sup>e</sup>.” Wändj ilt he dī'lōł.

<sup>1</sup> The narrator was referring to himself.

<sup>2</sup> Reduplicated form of *in* “not” + intransitive *-aai* (§ 28).

my absent grandmother." Indeed, they two went. The dead people seemed to be spread out. They warmed water, (he and) the old woman. With it he washed the faces, the hands, and the feet. To all he did this. Thus he said to them. "You wake up! You are merely sleeping." Thus spoke the young man. Quickly he washed all the faces. Thus the young man was doing it. That old woman had grease (with her). With it she painted their faces, their hands, and their feet. "Now you look!" Thus spoke the young man. Indeed, they looked. "You get up!" Indeed they got up. "Please wiggle your fingers!" Indeed, they wiggled their fingers. "Now you stand!" Thus spoke the young man. "We shall go home." Thus he said. Indeed, they went home. Indeed, he brought home all the people that had been killed.

His uncle looked at him. His uncle was a "paunch-man" (I, too, am such a man).<sup>1</sup> "How is it that you did not tell it to me?" Thus he said to his grandmother. "Your uncle wants to come back here. He, too, knows something. He will teach you something." Thus she said to him. Indeed, his uncle arrived. The grandson had two wives. The grandson became rich. He possessed all their money. They all lived together in one village. This was the work of the Rainbow. Thus she made her grandson work. "We will go. We will go down the river." Thus said the Paunch-Man to the young man. Indeed, they two went. They two had fisher-skin quivers. (The grandson) saw it when they two arrived. The Rainbow's grandson arrived. They two came to a house. Right away they two were given battle. No one touched them (dual) when they were fought (by the people). It seemed there as if they two turned into nothing, — the Rainbow grandson (and) the Paunch-Man. It seemed as if they disappeared there. "We two are surprisingly good." Thus (the Paunch-

Wändj Llä'xem he dī'lōl. "Kwīs tse'mtītse te tahā'lik'.  
 İl<sup>1</sup> hanL xtcītc xa'lať." Ā'yu tsa'mtīts. X'ne'x'tīts he ta-  
 hā'lik'. Ma'wu xa'hī ū xwī'lux<sup>u</sup>. Ūx kwī'wat.

- Wändj ai'wīt lex tahā'lik'. Kwīna'e'iwat lex dī'lōl. LE'γī  
 5 ū iluwe'x'tcīs, î xtahā'lik' la<sup>u</sup> ai'wīt he mā. Wändj iłt he  
 dī'lōl. "Kwīs asō' la'ex!. Xtcī'tcū han te la<sup>u</sup> gō'us is ai'wīt?"  
 İn dōwā'ya xwändj le dī'lōl. "La<sup>u</sup> hanL he'is ka'la'lis."  
 Wändj Llä'xem le dī'lōl. "YanL en dōwā'ya xwändj, y'xēi  
 dīł hanL e<sup>s</sup>mītsmītstā'mī." Wändj iłt he dī'lōl. Niwe'qtī  
 10 tskwa'xLīs lemī'ye. "Tēi L tōhī'tse!. Yū hanL asī'L e<sup>s</sup>tō'-  
 hīts." Wändj iłt he dī'lōl. "İl<sup>1</sup> hanL xtcītc itsēm. Mā  
 yanLawe tī'mīh dīł e<sup>s</sup>tō'hīts, yī'qa hanLawe la<sup>u</sup> e<sup>s</sup>tsxau'wat."  
 Wändj iłt. "Ēne'wītc<sup>2</sup> tōhī'tse!." Wändj iłt. Ā'yu tō'hīts.  
 Tōwītīnī'ye le tskwa'xLīs. Tsā'yuxwītc pī'lstat, î la<sup>u</sup> tōwī-  
 15 tīnī'ye. Wändj iłt. "E<sup>s</sup>le'γī canL." Wändj Llä'xem le  
 kwe'li'γes dā'mīł. He'mīs ku'hi'yex tsxū. "Mīl dīłtēi' tōhī'ts  
 te ku'hi'yex." — "La<sup>u</sup> ŋxLlts kwanL." Wändj Llä'xem le  
 dī'lōl. "Tōhī'tse!." Wändj Llä'xem le kwe'li'γes dā'mīł.  
 Ā'yu tō'hīts hex dī'lōl. Hakwať tse'γitat he ku'hi'yex.  
 20 Gō'us qante la<sup>u</sup> plī'yex. Hats kwa tsa'xwīts la<sup>u</sup> plī'yex.  
 Wändj Llä'xem le kwe'li'γes dā'mīł. "Tsō e<sup>s</sup>le'γī, î la<sup>u</sup>  
 e<sup>s</sup>pī'lxwīt." Wändj iłt. "Kwīs kwī'yať asō' la'ex!." Wändj  
 Llä'xem le dī'lōl. "İs hū<sup>x</sup>Lī'ye hanL." Wändj iłt. "Hats  
 hanL la<sup>u</sup> he'is ka'la'lis." Wändj iłt le kwe'li'γes dā'mīł.  
 25 Ā'yu wändj Llä'xem. "LE'γī hanlel, yanL ā'yu la<sup>u</sup> he'is  
 ka'la'lis."

Tsō yīqai'nī helā'qaxem. Wändj hātctlenī'yeqem le  
 s<sup>e</sup>yaqa'<sup>u</sup>. La<sup>u</sup>, î la<sup>u</sup> xmāhe'ntītc e<sup>s</sup>k'īłō'wīt, la<sup>u</sup> e<sup>s</sup>hetī'ye.  
 Tī'x'tse la<sup>u</sup> yī'qa xwändj tama'lis s<sup>e</sup>yaqa'<sup>u</sup>.

- 30 Tcī kumī'ye le s<sup>e</sup>yaqa'<sup>u</sup> hū'umīk'.

<sup>1</sup> Abbreviated form of *hamīL* (§ 92).

<sup>2</sup> Adverbial form of *l'nūwī* "very."

Man) said to the young man. Thus spoke the young man. "Let us two let the quiver loose (to see) what it will do." Indeed, (they) let it loose. The quiver jumped. (A man's) head was chewed up. They two threw it away.

Thus the quiver killed them all. The young man saw it. He was glad when the quiver killed all the people. Thus he said to the young man: "Let us two go again. Suppose he will kill all?" The young man did not want it that way. "They shall be our (dual) subjects." Thus spoke the young man. "If you don't want it thus, I will teach you one thing." Thus he said to the young man. A large fir-tree was standing. "You shall hit it right in the middle." Thus he said to the young man. "(See) what will happen! No matter how strong a thing you hit, still you will kill it." Thus he said to him. "Hit it with force." Thus he said to him. Surely he hit it. The fir-tree fell. It was smashed to pieces when it fell down. Thus he said to him: "You ought to be all right." Thus spoke the Paunch-Man. A big rock was lying (there). "Please hit this rock here!" — "I shall probably hit it." Thus spoke the young man. "Hit it." Thus spoke the Paunch-Man. Indeed, the young man hit it. The rock seemed to be crushed. It was scattered everywhere. It was scattered like sand. The Paunch-Man spoke: "Now you are all right, since you crushed it." Thus he said to him. "Now let us two go again." Thus spoke the young man. "We two will turn back." Thus (the boy) said to him. "These shall be our subjects." Thus he said to the Paunch-Man. Indeed, thus he spoke: "It will surely be good if they will be our (dual) subjects."

Now, so far it got. Thus they tell (the story about) the Rainbow. When you see her like a person, you will get rich. (Even) to-day this is the custom (of the) Rainbow.

Here ends the (story of) Night-Rainbow-Old-Woman.



19. X<sup>o</sup>NĀ'YA MĀ (PELICAN [?] PEOPLE).

Gō<sup>u</sup>s mī'lāt̄c he qa'ya<sup>u</sup>ts, yuwe Llē'it̄c. Yuwe k!we'lt̄c, la<sup>u</sup> nma'la he Llē'it̄c. Wändj ū tama'lis le dī'lōl̄. Gō<sup>u</sup>s mī'lāt̄c he xwändj, yuwe Llē'it̄c. Yī'xen Llē'it̄c. Wändj Llä'x̄em. "Hats kwa xtse'tix̄ t̄e yū ŋqa'ya<sup>u</sup>ts." Tcī la<sup>u</sup>  
 5 k!wīnt̄ le mal. Qai'tsowit̄c Lowī'tat.

Helmī'hīs qapu'k<sup>u</sup>llē'it̄c qa<sup>u</sup>lts xī'x̄'et̄c. Ba'ltidja wī'LLēi. Lt̄ce'iset̄c L<sup>ē</sup>ān. Hī'nī xī'lā'nī stō<sup>u</sup>q. Tcīne'henī. "Yī'kwanl qa'nt̄cīt̄c t̄eŋ la?" Wändj tcīne'henī. Bildje'wīt̄c qa'lam. In yū he'niye la, i hats dīl̄ kīlō'wīt̄. Hats kwa ix̄ hit̄c.  
 10 Tcī he'laq. Hēi cīl ā'yu í'x̄'īye. Tsō la<sup>u</sup> kwīna'ē'wat. Hē'kwāin le'γī le ix̄. Ha'qatī kwīna'ē'wat. "Yū'xwā cku hū<sup>u</sup>mā'k'e yu'kwe. Yū'xwā cku le'ūx haqa'tī." Tsō la<sup>u</sup> tkwī'ltsa. In yū he'niye íf la. Hats yū'xwā hū<sup>u</sup>mā'k'e djīnā'yam kīlō'wīt̄. Wändj ílt̄. "Íc xqant̄cū'wīs?" Wändj  
 15 Lläts he dā'mīl̄. "Xwīn íl̄x̄eyāwe'wīs. Xwīn e<sup>o</sup>pūtā'mī hanl nex dā'mīl̄." Wändj Lläts he henikunt̄cē'yīm. He hū<sup>u</sup>mā'k'e nehāwīt̄sen. Dōwā'ya hex dā'mīl̄. Ā'yu íf hū<sup>u</sup>xlī'ye. Wändj ūx kwīskwī'wat. "Xā'nīs le'xwīn e'k<sup>u</sup>-lāt̄c." Í'x̄'et̄c íf he'laq. Wändj ūx ílt̄. "Xwīn e<sup>o</sup>pūtā'mī  
 20 hanl." Ā'yu íf tlcīts le ix̄. Wändj ūx ílt̄. "Tsīx̄ L tclō'wex así'L í'x̄'it̄c! Llex L, yanl e<sup>o</sup>tsxū. Tsō hanl ne'xkan xwīn e<sup>o</sup>íltā'mī, la<sup>u</sup> tsō hanl tē'mā e'ílx̄." Wändj ūx ílt̄. Ā'yu hī'nī tsxū. Así'L í'x̄'it̄c ūx tclōwī'yat. G'ā'-

## 19. THE PELICAN PEOPLE.

(A man) was always afraid whenever he went out. In the evenings he would go out with a burning stick. Such was the habit of the young man. He always (did it) that way whenever he went out. Once he went out (and) spoke that way: "It seems as if from here I get frightened very much." There he threw the burning stick, (and) ran inside (into the house).

The next day he crossed in a canoe. He went over the ocean. He went down to the beach. He stood there looking around. He was thinking, "In which direction shall I go?" Thus he thought, (and) started north. He had not travelled long, when he saw something. (To his surprise, it was a canoe. He arrived there. Indeed, it was a canoe. Now he looked at it. It was a very pretty canoe. He saw tracks. "Two women must have come ashore. (These) must be the tracks of two (persons)." Now he followed them. He had not been walking very long, when suddenly he saw two women come. Thus he said to them: "From where are you two?" Thus spoke the man. "We two have been after medicine. We two will take you home, O husband!" Thus spoke the elder one. The women were pretty; the man liked them. Indeed, they two turned back. Thus they two informed him. "Our (dual) father is sick." They came to the canoe. Thus they two said to him: "We two will take you home." Indeed, they shoved the canoe (into the water). Thus they two said to him: "Here you must lie down in the middle of the canoe. You must keep your eyes closed as you lie down. When we two tell you, then you shall look." Thus they two said to him. Indeed, he lay there. They two laid him down in the middle of the canoe.

wehetc úx l'kwít le'úx dá'mít. Ā'yu tsō úx pī'x'pī le hū'u'mis.

Hats qēn kwał hnē'ca le íx'. Wändj klayaha'e'iwat lex dá'mít. Ā'yu l'le'et. Ā'yu úx ła'ats le hū'mā'k'e. Ā'yu  
 5 wändj l'läts. "Kwí'yał e'ílx. Ēîn wu'txe." Wändj ílt le dá'mít. He'lkw<sup>EXEM</sup> 1 le dá'mít. X'ílā'nī, í la<sup>u</sup> he'lkw<sup>EXEM</sup>. 1 Yíxā'w<sup>EXETC</sup> íł ła le dá'mít. Í la<sup>u</sup> úx te'x'tits yíxā'w<sup>EXETC</sup>, wändj úx kwískwí'wat le'úx e'k<sup>u</sup>lätc. "Mā xwín wutxaí'yat." — "La<sup>u</sup> qa'ntcū íc ha'wēi'wat?" — "Qa'nōtc tsíx'  
 10 stō'q." — "Íc t'e'tcī 2 p'mí'nkate." Wändj l'lä'x<sup>EM</sup> le'úx e'k<sup>u</sup>lätc. Ā'yu úx qai'tsowítc úx t'e'tcī'yat. K'íł'ō'wít lex dá'mít le xā'nīs í la<sup>u</sup> tsxū.

Úx ł'łxats le'úx e'k<sup>u</sup>lätc. Hēi cíl s'eal'í'ye le'úx wut-xeí'ye. Ítislō'wat lex dí'lōł le xtslām. "Lewí le p'k!wínt  
 15 te xtslām." Hats kwa tci'łts<sup>EXEM</sup> he dí'lōł. Xíloxqai'n la<sup>u</sup> c'eal'cít he mā xā'nīs. Kā's kwa tcl'hats. Xwändj c'eal'cít lex íloxqai'n. Kwína'e'iwat lex dí'lōł. Tsō halt! yeaí' c'eal'ctet lex íloxqai'n. Xc'í'γ'í'tcítc la<sup>u</sup> xli'sa. Kā's kwa tcl'hēi. Tsō wändj l'lä'x<sup>EM</sup> le e'k<sup>u</sup>lätc. "Híní'γ'í'ya  
 20 mā díł la<sup>u</sup> m'í'tsís. Nc'eal'ctítū hanL heḡ x'mí'nkate." Wändj ílt la ā'la. Ā'yu kwískwí'wat le dá'mít. Wändj l'lä'x<sup>EM</sup> le dá'mít. "Nk'lint hanLeL." Wändj l'lä'x<sup>EM</sup> he dí'lōł. "Tsíx' hanL díł cín l'ní'yat. La<sup>u</sup> íł nī hanL kwí'naił, yanL n'eal'ctet." Ā'yu wändj íł tsíx'tí'yat. Xā'p  
 25 ní'cítc bísk'e'tc yí'xumx le dí'lōł. Ā'yu c'eal'ctet le m'itcl'tsínätc. Yū hēi xq'e'íłtc tcl'hats. Xā'petc x'k'ít le xtslām. Tsō'ut lex dí'lōł. Łhēi lä m'itcl'tsínätc.

PENLō'wai hēn ta'ntan. Wändj kwískwí'wat le dá'mít. "Ín k<sup>u</sup> qaic ha'pít teḡ x'mí'nkate? Hamíl tci cín

1 *halke*- "to be outside;" -*xEm* reflexive (§ 30).

2 Probably misheard for *ł'ł' tci'yE*.

With sea-otter (hides) they two covered their (dual) husband. Now, indeed, the two women went home.

He had a suspicion that the canoe was kind of rustling. Thus the man heard it. Indeed, he kept his eyes shut. Indeed, the two women went (over the water). Indeed, (one) said thus: "Now, look! We returned." Thus she said to the husband. The husband got out. He looked around when he got out. They went to the house, (they and) the husband. When they two entered the house, thus they two informed their (dual) father: "We two brought home a person." — "Where do you two have him?" — "He is standing there outside." — "You two bring in my son-in-law." Thus spoke their (dual) father. Indeed, they two brought him inside. The husband saw the sick (man) as he lay (there).

They two were curing their (dual) father. Indeed, they two brought home pitch. The young man recognized the torch. "That's the torch I threw." The young man was kind of amazed. A medicine-man worked on the sick man. He nearly put (the torch) out. Thus the medicine-man was working. The young man looked. Now another medicine-man worked. He put slime clear around. (The torch) nearly went out. Thus spoke the father: "People from that part of the world know something. My son-in-law shall work on me." Thus he spoke to his children. Indeed, (one) informed (her) husband. Thus spoke the husband. "Of course, I will try." Thus spoke the young man. "You shall put something here. They shall not see me when I work." Indeed, they did so. The young man had some water in a cup. Indeed, he worked on the father-in-law. Very slowly he put the torch out. With water he put it out. The young man washed it. His father-in-law got well.

There was a rumor (that) whales had come ashore. Thus (he) informed the husband. "Couldn't my son-in-law



la'ex. Qaic hanL ha'u'pît neŋ xmi'nkatec." Ā'yu tcī ū  
 he'laq. Nā<sup>a</sup>nt mā k'ūō'wīt lex dī'lōl. Mā qats in qante  
 k'ūō'wīt he penLō'wai. Xaya'nī la k'ūō'wīt tana'at.<sup>1</sup> La<sup>u</sup>  
 ū yeqaqa'e'iwat. Tsō he'niye stō'uq. Kwī'nait. Tsō k'li-  
 5 yas sqats. Ptsā'hēitc la<sup>u</sup> tlcits he k'li'yas. Xle'itc Lka-  
 li'yat. Pū'yat yixā'wexetc lex dī'lōl. "Hēikwaīn tī'mīh  
 le'fin mī'nkatec, te la<sup>u</sup> pe'lukwīt penLō'wai wutxai'yat yixā'-  
 wexetc." Wändj Llä'xEM le e'k<sup>u</sup>lātē. "Tsī he'īl tama'ŋs  
 hīn'ŋiya mā." Wändj Llä'xEM. Qai'tsowīt t<sup>e</sup>tcī'yat he  
 10 penLō'wai. Xwī'lux<sup>u</sup> sk'ini'yat lex dī'lōl. Qai<sup>x</sup>qayōnā'ya,  
 ī la<sup>u</sup> sk'ini'yat. "Wändj Lōwē'et<sup>1</sup> tēŋne'itc. Qa'lyeq īte,  
 in īte penLō'wai. Qa'lyeq hel." Wändj Llä'xEM he dī'lōl.  
 "Ta le ī'xā la<sup>u</sup> penLō'wai ū Lōwē'wat. Halt! la<sup>u</sup> xqa'l-  
 yeqēitc ū kwīna'e'iwat." Wändj Llä'xEM le dī'lōl.

15 "Yī'kwanL xtcitc ŋpī<sup>x</sup>pī? Nŋ'liye lōnītām k<sup>u</sup>." Wändj  
 tcīne'henī. Gō<sup>u</sup>s qante wīlī'yeqEM le dī'lōl. In kwee'nī-  
 yēm qante la. Yī'xen qalīmī'ye tsī ū huwē'itsēm le hū<sup>u</sup>-  
 mīs. Yū'xwā ū hī'mē he dī'lōl. Ā'yu ū he'laq. Lewī  
 k<sup>u</sup>xwī. Tsī la<sup>u</sup> he'laq. PenLō'wai he'īl mī'fax. "Tsī ū  
 20 e<sup>s</sup>tsīntā'mī." Wändj Llä'xEM le dī'lōl. "Asō' hanL ū  
 hū<sup>x</sup>lī'ye." Wändj Llä'xEM. "Cīn hanL asō' k'ūō'wītā'is."  
 Wändj Llä'xEM le dī'lōl. Hatā'yīms de'nk'etc ā'tsa lān  
 halī'yas, hīs lā e<sup>n</sup>ātē. "Gō<sup>u</sup>s mī'lātē hanLawe tce'isitc  
 lōwītī'yeqEM."

25 Ā'yu ū pī<sup>x</sup>pī. Ā'yu gō<sup>u</sup>s mī'lātē ū lōwītī'yeqEM. Yī'-  
 xen qalīmī'ye penLō'wai tana'at.<sup>1</sup> Qai'citc ha<sup>u</sup> ū yū'wīt.  
 La<sup>u</sup> Lō<sup>u</sup>Lō<sup>u</sup>'yeqEM. ū hetī'ye.

Tcī kumī'ye. Wändj hātctlenī'yeqEM le xōnā'ya mā.  
 Tsō tsī yīqai'nī helq.

<sup>1</sup> Causative passive (§ 41).

cut off a chunk? Please, you go there! My son-in-law shall cut off a piece." Indeed, they arrived there. The young man saw many people, but he nowhere saw a whale. Only (some) old dog-salmon he saw, washed ashore. They were cutting them into pieces. So he stood there for a long time and looked (on). Then he seized a small stick. He shoved the stick into the gills (of one fish), and lifted it with it. The young man brought it into the house. "Our son-in-law is very strong, since he brought a whole whale into the house." Thus spoke the father. "This is merely a habit of the people from this region." Thus (the young man) spoke. He brought the whale inside. The young man roasted the head. He frightened them when he roasted it. "Thus it is eaten in our country. It is salmon, not whale; of course, salmon." Thus spoke the young man. "They eat whale, but they look upon it as salmon." Thus spoke the young man.

"Suppose I go home! They may look for me." Thus he was thinking. The young man was looked for everywhere. No one knew where he went. One morning the women got ready. The young man had two children. Indeed, they arrived (there). That's the one (who was) lost. He arrived. A whale was their lunch. "We just came to see you." Thus spoke the young man. "We will again go back." Thus he spoke. "You will not see me again." Thus spoke the young man. He gave money to each of his brothers, and also to his mother. "On the beach you shall always watch out."

Indeed, they went home. Indeed, (his folks) were always watching. One morning a whale was washed ashore. They divided it into small pieces. They were selling it. They became rich.

Here it ends. Thus they tell the story of the Pelican people. Only so far (the story) goes.

TALES COLLECTED BY HARRY HULL  
ST. CLAIR, 2d.

20. THE BATTLE IN THE AIR.

Yú'xwä tí'míhí híní'híye.<sup>1</sup> Yí'xēi lípā'yā<sup>u</sup> kwí'yōs, yí'xēi  
la<sup>u</sup> dzū'li lá ú kwí'yōs. Ūpidjā'yētc pā'ats. Tsí la<sup>u</sup> íkwít.  
K'!ákwí'yōs. Tsí wāndj la<sup>u</sup> ha<sup>ux</sup>ts. G-í'kwa e'hentc tsxa-  
wē'wat lá ūpidjā'yā kwí'yōs, í úx híní'híye.<sup>1</sup> lldjítitc  
5 tō<sup>x</sup>tōyūnā'yā lípā'yā<sup>u</sup> kwí'yōs. La<sup>u</sup> wāndj ílt. "Díł í  
e<sup>e</sup>mí'tsís í?" Á'yu x'íntí'tsxēmíye. X-ne<sup>x</sup>tí'ts le kwí'yōs.  
Hats ín n'í'x'tí'ts. Le dá'míł la<sup>u</sup> Lhnat.

He'niye úx welá'ní. Xwāndj l!äts le mä k'í'yex kwí'-  
yōs. "E<sup>e</sup>tsak'íntā'ís (í) ā'yā ŋqā'ya." Tsō k<sup>u</sup><sup>2</sup> klā<sup>alt</sup> lá  
10 kwí'yōs, (í) ā'yā ú qā'ya. Tsō kwe<sup>2</sup> híní'híye<sup>1</sup> le kwí'yōs.  
Tsō úx tí'k'e ta úx wí'leme<sup>u</sup>. Yíní'xai'<sup>3</sup> tō'yat. Yí'qa  
xwāndj úx tí'k'íne ta úx lqalí'yat qe'íltc. Tsō kwe<sup>2</sup> úx  
laā'ya qa'xantc. Xwāndj kwe<sup>2</sup> ílt. "K'!áwí'tín tē kwí'-  
yōs. Yanl ye<sup>e</sup>ne<sup>u</sup> kwí'yōs wí'tín, hanl sílat xqa'wax,  
15 yanl díł e<sup>e</sup>mí'tsís, pē'nltā hanl tō le le'xalx, qantc lāł  
ākwú'ní leq kwí'yōs."

Qaxa'ntca úx tskwí'ye le kwí'yōs. La<sup>u</sup> tsō lōkwa'ísatc  
úx yū'wíyū. Á'yu xwāndj. "Yíqandjemēx mā íc kwí'naíł."  
Le ūpidjā'yā kwí'yōs lá mēxá'lmēx, lá djí'letc maw'xa'ēi-  
20 wat. Lōwē'entc lōkwa'ísitc l!e'et. Lala<sup>u</sup> te kwa dá'míł  
l!e'et.

<sup>1</sup> *hí'ní* "there;" *íye* transitional (§ 35, see also § 10).

<sup>2</sup> *ku*, *kwe* (*k<sup>u</sup>*+*he*), constantly occurring in these myths, indicate that the narrator was in doubt whether he correctly remembered the story. *kwa* very often serves the same purpose (see § 88).

<sup>3</sup> *Ín xyEai'*.

TALES COLLECTED BY HARRY HULL  
ST. CLAIR, 2d.

20. THE BATTLE IN THE AIR.

Two young men met. One (had a) fisher-dog, one (had) a fur-seal (as) his dog. He had filled (a seal-skin) with gravel, and just sewed it together. He (had) no dog. He just made it that way. Somewhat far away his gravel dog was lying when they two met. The fisher-dog wanted to fight with him. Thus he said to him: "Do you know anything?" Indeed, he jumped at him. The dog jumped. But he did not touch him. The man dodged.

They two fought for a long time. Thus spoke the man (who had) the stone dog: "You help me (when) I (shall be) out of breath." Now, indeed, he shouted at his dog when he (was) out of breath. Now the dogs met. Now they two stood (up), and they fought. Neither of them fell. The two kept on standing, (even though) they went up slowly. Now they two went up above. Thus one (of the men) said: "My dog (shows) no blood. If your dog (will have) blood, it will drop down from above; (and) if you are wise, the strings will tear where they are sewed on my dog."

The two dogs struck (against the sky) above. Now they two stopped on the moon. Indeed, (it was) that way. "The last generation shall see you two." The gravel dog chewed up his arms, his thighs. He was placed entirely in the moon. It seems to be a man, (the one who was there) put up.



## 21. THE LONG NIGHT.

Yí'xen kwe tsí'mí'ye, ta la<sup>u</sup> k!we'ltcí'ye, ta la<sup>u</sup> kwa in qafímí'ye. Ta la<sup>u</sup> kwa kwí'les íf t<sup>e</sup>qa, ta hats k<sup>u</sup> kwa tí'k'íltc. K<sup>u</sup> mā kwa yí'qa xwändj liya'at. Íf in kwe kwaā'níya, í qa<sup>u</sup>wahā'ya. Tsō kwe íf *kwítkwí'tí*, ta la<sup>u</sup>  
 5 kwa íf asō' tclō<sup>u</sup>. Ta la<sup>u</sup> kwa í k!we'íltc xk!wí'lisetc kwa ní'k'ín íf lxa'ēíwat. Kwí'les kwe la<sup>u</sup> íf íaqe'nís kās kwa íf aí'wít. In kwa xtcítc qantc íf í'nta, ta hís kwa íf in xtcítc *tsísotí'ya* lex *laí'ya'ís*.<sup>1</sup>

Lepqla'níen kwe yū liya'at. Hats k<sup>u</sup> kwa ku'semítc  
 10 la<sup>u</sup> ía le tqā'lis; nā xwändj kwe la<sup>u</sup> íf in xtcítc kwína'ēíwat. Ta la<sup>u</sup> kwa asō' íf kwína'ēíwat tsí'x'tí hítc dji le tqā'lis. Xku'kwís kwe la<sup>u</sup> lō<sup>u</sup>'qtsxem le tqā'lis. Tsō k<sup>u</sup> wu'txe le tqā'lis. Yū kwa he'íf nqa'xana yū'yū le tqā'lis, hats ku kwa lē'nat tqā'lis.

15 Yí'xē qā'yís kwe la<sup>u</sup> hí'ní l!e'et le tqā'lis. In k<sup>u</sup> qantc ía, ta in k<sup>u</sup> qa<sup>u</sup>wahā'ya. Tsō kwe la<sup>u</sup> qā'lam. Yū kwa xqe'íltc ía ta asō' kwa tcí wí'yet, qantc le wítwí'taai'yetc.<sup>2</sup> Tsō kwa helmí'hís *xqā'tcā*<sup>3</sup> kwa e'ñek' le tqā'lis. Xla<sup>u</sup> he *aq'antkaai'ítc*. Tsō hí'ní yíqa'ntcem kwí'les wít kwe  
 20 le'γí ū íluwe'xtcís. Kwí'les tí'tcāne xā<sup>a</sup>pnā'yex k!we'níya<sup>u</sup> kwa ta'ntan. Tsō kwa la<sup>u</sup> íf k'í'mstít le k!we'níya<sup>u</sup>, ta la<sup>u</sup> kwa yū íf *ta'tēnna*. Tsō kwa xwändj he'íf íluwe'xtcís. "Tsí ckwa<sup>4</sup> íín a'tsātsēm<sup>5</sup> te k!we'níya<sup>u</sup>."

## 22. THE UNDERGROUND PEOPLE.

Ku'kwís lltā'yas baltā'sa k<sup>u</sup> íp'nas. Le mā qā'lō yí'xā'-  
 25 *wex*.<sup>6</sup> Ehe'ntce lexa'tca lāt qal. Alí'maq, *kale'mka* mā.

<sup>1</sup> *íye'Es*.<sup>2</sup> Reduplicated stem *wí't*- "to disappear;" -*aa'* intransitive (§ 28); -*etc* (§ 68, see also § 8).<sup>3</sup> *xqe'tce*.<sup>4</sup> *ck<sup>u</sup>+he*.

## 21. THE LONG NIGHT.

Once in the summer it got evening, and day never came. And they all awoke as if it had been day-time. However, it continued to be dark like that. They did not know it when evening came. Now they would get sleepy and go to bed again. And when evening (would come), they would chop wood by (the reflection of a) light. Hunger almost killed all of them. They could not hunt anywhere, and they could not spear fish, (on account of) the darkness.

For ten days (it was) very dark. It seemed as if the sun had gone south; that was the reason they could not see it. (To their) surprise, they again saw the sun come out right there. The sun rose from the south. Now the sun had returned. Right above them the sun stopped, just as during mid-day.

(For) one (whole) day the sun was caused to be there. She did not go anywhere, and evening did not come. Then she took a start. Very slowly she travelled, and disappeared again where she always goes out of sight. The next day she came out from the east, the sun. She always comes out from there. So afterwards everybody was glad. All kinds of food living in the water came ashore. So they picked up the food and divided it around. Now they were thinking thus: "Some one must have given us this food."

## 22. THE UNDERGROUND PEOPLE.

There was a village in Coos (Bay) called Baltiasa. The people (had) underground houses. Way (down) inside these underground (houses were). The people were big,

<sup>5</sup> Reduplicated stem *āts-* "to give."

<sup>6</sup> *qal ũ yixä'wEx.*

*KALE'mka* le'it tsí'söt. Ehe'ntc kwe it *lícala'ya'ta* lät qeq-towē'wat. Í kwe it alicaní'waq, xā'patc kwe it *L<sup>E</sup>ān*. Í kwe xtse'tix' t<sup>E</sup>k!wíl, hats kwe qapu'kul l<sup>l</sup>le, hats kwa x'ha'k'itsqem kwa x'ōwā'yas. Kwa kwe yīxē' *dltcē'tcēs*<sup>1</sup>  
 5 lät t<sup>E</sup>k!wíl he, yí'qa kwe wändj hū'<sup>x</sup>Ltet. K<sup>h</sup>í'yex kwa'mel kwe it c<sup>E</sup>a'lcit. K<sup>h</sup>í'yex kwe it halha'mal.<sup>2</sup> Qa'xantc kwe it γā'lanī. Xwändj kwe k<sup>h</sup>í'yex in tk'elm. Í kwe in qa'xantc l<sup>l</sup>ā'xem, tk'e'lm kwe le k<sup>h</sup>í'yex. K<sup>h</sup>í'yex kwe hān xwí'lux<sup>u</sup> x'na'ēi'wat ta kwe xā'<sup>a</sup>pītc lexatcem kwe  
 10 yīxu'mē. Xwändj kwe la<sup>u</sup>'kai it yakwē'wat. La<sup>u</sup> kwe lät lōwā'was. Í kwe it halha'mal<sup>2</sup> le k<sup>h</sup>í'yex, ta hí'nī kwe stō'q ta la<sup>u</sup> kwe in t<sup>E</sup>k'e'lm le k<sup>h</sup>í'yex. *Tsēl*<sup>3</sup> wēL kwe it halha'mal<sup>2</sup> ta la<sup>u</sup> kwe in t<sup>E</sup>k'e'lm. *luwī'dza* ta la<sup>u</sup> kwe it plpā'wīs. Alí'maq lā'mak' ta la<sup>u</sup> it wa'lwala-  
 15 nā'ya. La<sup>u</sup> kwe it xmena'ēi'wat le *lowī'dza* plpā'wīs. Xle'itc kwe it lō<sup>ux</sup>lō<sup>ux</sup>wā'nī, lā'mak' wal'waletc. In kwe *qalautemeu*. Wändj kwe it k'!emā'nī.

In kwe ta le mā. Kwí'les yeai' mā kwe alqsā'ya. Hama'ya<sup>4</sup> nītc kwe le mā, yí'qa kwe wēs tkwí'les le  
 20 baltīā'sa. Ta la<sup>u</sup> kwe it *huiti'tex*. Ít i'nīye kwe dōwā'ya lex mā. Ta la<sup>u</sup> kwe it γā'<sup>a</sup>lta lex mā. *Xwīntxwī'nī* yí-kwanL. Yū'xwā tchī kwe it ha<sup>ux</sup>ts. *Tex* le'itc kwe it *qā'yaga'yī*.<sup>5</sup> Tsō'nō kwe la<sup>u</sup> it lō<sup>ux</sup>tā'ya. Yīqa'ntcem it tkwīlī'tex. Mī'laqetc it k!wīnēi'wat. Qai'mīsetc it helqā'ya.  
 25 Ta la<sup>u</sup> kwe it lō<sup>ux</sup>tā'ya. Ta la<sup>u</sup> kwe tk!wa'kwes l<sup>l</sup>tcī'ta le tchī baltī'mīsetc. MīL kwe it *tsxa'it*. Qakō'met tsō'we<sup>x</sup>L xā'patc kwe la<sup>u</sup> it lk'í'ts ta la<sup>u</sup> kwe leqa<sup>u</sup>'we le g'īlō'mīs. K'!ā kwe k!wā'sīs. Ta la<sup>u</sup> kwe k!weiltci'ye, yí'xēi kwe bī'dja lāā'ya le tchī, ta yí'xēi kusemī'tcītc lāā'ya le tchī.

<sup>1</sup> *Lltcē'tcēs* from *Lltc*- "to go (out)."

<sup>2</sup> Reduplicated stem *hamL*- "to float" (see also § 84).

<sup>3</sup> *tsā'yux*.

<sup>4</sup> *hēmā* + -īye,

<sup>5</sup> *qai'x'qēi*.

tall. Their fish-poles (were) big. Whatever they caught (hung on their poles), they would swing it far. Whenever they played, they would go down into the water. Whenever (some one) dove in (from) there, he would come out on the other side, and would crawl just like a snake. About one mile they would dive, and would come back the same (distance). They made stone pots, and they used to float stones. They would talk loud. Thus the stones would not sink. If (one) does not talk loud, the stone sinks. They would place rocks on the top of their heads, and walk in (inside of) the water. That way they would gather oysters. This was their food. When they would float a rock and stand there (on it), the rock would not sink. They would float small feathers, (stand on them), and they would not sink. Carbuncles were their hats. They would make knives out of large bones. They used to turn over their carbuncle hats. They used to hit one another with bone knives. They would not hurt one another. Thus they would practise.

They (were) bad people. All the other people feared them. (No matter) how many (of) all (the other) people (there were), just as many (of) the Baltiasa would follow them. And they would abuse them. The people did not like them any longer. And the people talked about them. "Suppose (we) drive them away." They made two rafts, and they went down the river on them. They watched (them) from both sides. They followed them behind. They shot arrows at them. They came to the mouth of the river. And they were on the lookout. And the current took the rafts out into the ocean. They dropped anchor for a while. They poured seal-oil (grease) over the water, and the waves died down. There (was) no wind. And when evening came, one raft went (over the water) to the north, and one raft went to the south. One raft was



Yí'xēi kwe lōk<sup>u</sup>lō'kwaai lē tchī; la<sup>u</sup> kwe lē bí'dja łaā'ya.  
Tsī xwändj kwee'nīyēm. Ít in kwee'nīyēm qantc ít łaā'yam.

### 23. THE COUNTRY OF THE SOULS.

- Mä k<sup>u</sup> he'nīye xā'nīs. Yí'psen k<sup>u</sup> hī'me. Xwändj kwe  
ílt lä hī'me. "YanL nleqa<sup>u</sup>'we, kat'e'misen hanL cín  
5 tsxawítexā'ís. Tsō tē'mā hanL cín tē'pītsā'ís." LÉ'patc k<sup>u</sup>  
hū<sup>u</sup>'mīs xā'nīs ta la<sup>u</sup> k<sup>u</sup> hū<sup>u</sup>'mīs leqa<sup>u</sup>'we. Ta xā helmí'hīs  
k<sup>u</sup> leqa<sup>u</sup>'we. Tsō k<sup>u</sup> la<sup>u</sup> leqa<sup>u</sup>'we, yí'xēi k!wa'lis qaits  
tsxamí'ye.<sup>1</sup> Ta tsō helmí'hīs qanō'tca ít l!tci'ta, grí'kwa  
e'hentc len xyíxā'wex. Ta yí'qa kwe hí'nī ít ha<sup>u</sup>wēi'wat.  
10 Ta la<sup>u</sup> k<sup>u</sup> ít łō<sup>ux</sup>tā'ya. Q<sup>u</sup>wai'setc k<sup>u</sup> ít tsxawítex ta  
tsō'nō kwa kûx tsíkē'yē'xē.<sup>2</sup> Ta qaxa'na yeai' kûx x'ne'et.  
Xtcītc kwe lē íltēm mä, ā'yu k<sup>u</sup> yí'qa ít xwändj. Í lē-  
qa<sup>u</sup>'we, ła cku hēn ta la<sup>u</sup> kwa ít in kwaā'nīya. Hats kwe  
la<sup>u</sup> ít łō<sup>ux</sup>tā'ya lē e'qe.
- 15 Í kwe la<sup>u</sup> qa'lam hats k<sup>u</sup> âldzà'xam. In k<sup>u</sup> kwaā'nīya,  
qantc ła. Ta la<sup>u</sup> kwa he'mīs hewí'tsetc he'laq. L!a'nēx  
haqa'ti k<sup>u</sup> kwína'ēi'wat len he'wíłts, ta yeai' k<sup>u</sup> he kwí'yōs  
haqa'ti kwína'ēi'wat, L!ha'wais. Ta la<sup>u</sup> kwa tkwīl'í'tex lē  
haqa'ti. Lē he'wíłts ní'k'in kwe tīmī'yēm.<sup>3</sup> xlōwē'entc.  
20 Kwí'les kwe la<sup>u</sup> nmā'lukwa lē ní'k'in. Lē cku hēn yuwe  
mä ní'x'ti. In kwe yū he'nīye ła, ta la<sup>u</sup> kwa qa'xantc  
x'í'ntset. Í kwe qa'xantc x'í'ntset, kwí'les qantc k<sup>u</sup> kwí'-  
nait. Tsō k<sup>u</sup> asō' sí'yel!

- L'nqetc kwe la<sup>u</sup> ła'at lē he'wíłts. Wā's k<sup>u</sup> kwē'ya nā<sup>ant</sup>  
25 kwa. Ta yeai' mexā'ye kwē'ya. Kwí'les tí'tcāne nL!pe'neł  
kwē'ya. Tsō kwa xwändj ū iluwe'x'tcīs. "Yí'kwa qantc  
tē la<sup>u</sup> kwē'ya tē nL!pe'neł?" Tsō kwa así'Ł ła len he'wíłts.

<sup>1</sup> Probably miswritten by Mr. Sinclair for *tsxawí'ye*.

<sup>2</sup> *tsqē'yí'xē*.

<sup>3</sup> *tēmí'yēm*.

(making) lightning, the one that went north. Thus people know it. No one knows where they went.

### 23. THE COUNTRY OF THE SOULS.

A man (was) sick for a long time. He (had) three children. Thus he said to his children: "If I die, you shall let (make) me lie five days, then you shall bury me." In the next house (there was a) sick woman, and she died. And (the man too) died the next day. When he died, he was lying one night inside (the house); and the next day they took him outside, a little ways off from the house; and they continually kept him there. And they watched him. They placed him on a board, and on both sides lumber (was put) edgeways. And on top there was another board. As they were told, thus, indeed, they (did it). When he died, it was said that he surely went (up), but they did not know it. They just watched the dead (body).

As soon as he started, he got lost. He did not know where (to) go. So he came to a wide (large) road. He saw fresh tracks on the road, and he saw other tracks alongside, (those of a) dog. So he followed the tracks. The road had sticks crossways all the way. All the sticks had red paint (on them). It is said that they must have (gotten so) whenever a person touched them. He did not seem to have been walking very long, when he came on top. When he got on top, he looked everywhere. Then he started (out) again.

The road took him down a hill. Many sea-gulls were making a noise, and other (birds), eagles were making noise. All kinds of birds were making noise. So thus he was thinking: "Where may the birds (be that) are making the noise?" Now he went halfway on the road. It is said

Hēi cku hēn k'īlōwī'ye xqapu'kul len xL!tā'yas. Qapuku'lītc  
 k<sup>u</sup> k'le'le klayaha'ēiwat. "Tē mā dji. Tē mā dji." Ta  
 la<sup>u</sup> kwī'les lōwa'hait. Í'x'etc kwa íl lōwa'hait. Xnā<sup>ant</sup>  
 hē í'x'etc kwe la<sup>u</sup> íl łatsā'ya. Tsō kwa tcī he'īaq len  
 5 lī'x'li. Hī'nī k<sup>u</sup> stō'waq. Kwī'ts k<sup>u</sup>. Hē e'stīs k<sup>u</sup> *Lk'ī' līx'ti*  
 kwa le íx', ta hē e'stīs k'ītsimā'mīs la kwe le íx', ta hē  
 e'stīs kwa Llnō<sup>u</sup>yem k<sup>u</sup> tcle<sup>ene</sup>nīs le íx'. Xla<sup>u</sup> kwa la<sup>u</sup>  
 kwī'ts ha<sup>u</sup>wē'wat. Itīslo<sup>u</sup>'wat kwa lä e'k<sup>u</sup>lātē. Tsō kwa  
 xwändj ū iluwe<sup>x</sup>tcīs. "Nik!wa he'nīye le la<sup>u</sup> leqa<sup>u</sup>'we leq  
 10 e'k<sup>u</sup>lātē." Ta yēai' le hä'lātē hī'nī k'īlō'wīt, ta yēai' kwa  
 nā<sup>ant</sup> yēai' mā mītsīs'ya. Íl in k<sup>u</sup> yí'xēi hī'yet!. Hats  
 kwa xēitctī'ītc íl kwīna'ēiwat. Tsō kwa xwändj *lātēyyn*  
 "E<sup>s</sup>te'ndī." Tsō kwa xwändj ílt läx e'k<sup>u</sup>lātē. "Ta hīs  
 lī'ye ūmā'catē hī'nī lōwa'kats. Tcī łā'at he'wī'ts. Tcī L  
 15 łā'ex." Ta kwī'les hū<sup>x</sup>lī'ye le qalētā'waq.

Tsō kwa ā'yu tcī łā lān ūmā'catē. Nā<sup>ant</sup> kwa *laqa'xas*  
 la<sup>u</sup> k<sup>u</sup> kwīna'ēiwat. In kwa xLōwē'etc dōwā'ya. Qapu'  
 kulītc kwī'nait. Nā<sup>ant</sup> kwa kwēyā'was qapu'kul yū hī'nī  
 Leyē'entē. Tcīlī'yetc k<sup>u</sup> lōwa'kats lāl tō'mīl. *Tsēt*<sup>1</sup> k'li-  
 20 yas kwa xa'yīt. Ta lāl hū<sup>u</sup>mīk' hē tcī'le nlexa'tcem kwa  
 lōwa'kats. *Tsēt*<sup>1</sup> mī'k'e wīnqa'ēiwat. "Tā'ī nex temī'snātē."  
 Tsō kwa í'k'ī ūx te<sup>x</sup>tīts lāl temā'le. Ta hīs kwa xā  
 te<sup>x</sup>tīts. In kwe dī'ł k'īlō'wīt, í te<sup>x</sup>tīts qai'tsowītc. Hats  
 k<sup>u</sup> kwa *halēxwa'wē* le yīxā'wēx. In kwe dī'ł qaits tsxū.  
 25 Tsō te'mā kwa tcī'īlat lāl tō'mīl. Yí'xēi k'ēle'līs *tsēt*<sup>1</sup>  
 mī'k'e *kwī'tsqat*.<sup>2</sup> Tsō kwa stō'waq lāl tō'mīl, ta la<sup>u</sup> kwa  
 sqats le mī'k'e ta łnqa'īta kwa. Ta la<sup>u</sup> kwa *tsēt*<sup>1</sup> *nī'yux<sup>u</sup>*  
 sqats lāl tō'mīl, ta la<sup>u</sup> kwa yīpse'nen tcī *sqa'ílts* lān *tsēt*<sup>1</sup>  
 mī'k'e. Ta len *nī'yux<sup>u</sup>* kwe dī'ł xLlīt. Tsō te'mā k<sup>u</sup> asō'  
 30 tcī tsqai'yat le mī'k'e, xqantē lela<sup>u</sup> sqats. Tsō te'mā kwa  
 tcī łā lān temī'snātē, ta la<sup>u</sup> kwa tcī tōwī'yat le *nī'yux<sup>u</sup>*.

<sup>1</sup> *Tsū'yux<sup>u</sup>*,<sup>2</sup> *kwe tsqē'et*,

that he must have been seen from the other side (of) the village. He heard shouts on the other side. "That man came, that man came!" All were running to the canoes. Many went after canoes. So he arrived there at the landing-place. He stood there and smiled. Some had pieces of canoes, and some had only half-canoes, and some had canoes (that were) open at the ends. This made him smile. He seemed to recognize his father. So he was thinking thus: "My father died quite a while ago." And he also saw his other brothers, and other, many other, people he knew. Not (even) one of them came ashore. They looked at him just from the river. Now thus they called him: "You (are) a stendi!" Now thus said his father to him: "Your grandmother, too, lives here. The road leads there. You must go there." And all the ferry-men went back.

Then, indeed, he went there to his grandmother. He saw many huckleberries. He did not want to eat them. He looked across, and (heard) lots of noise on the other side, right straight (across). The old man was sitting at the door. He was whittling a small stick. And the old woman was sitting inside the door. She was weaving a small basket. "Halloo, grandson!" Now the two old people went inside. And he, too, entered. He did not see anything when he went inside. The house seemed to be cleaned out. Nothing was lying inside. Then the old man built a fire. A little basket was hanging in a corner. So the old man stood (up), took hold of the basket, and brought it down. And that old man took a pan and put his hand three times into the little basket, and put something into the pan. Then he again hung up the basket whence he had taken it. Then he went there to his grandson and set the pan down there. At



În kwe diŋ hí'ní k'íŋ'wít len *ní'yux<sup>u</sup>* lex yu'wint. Tsō te'mā  
 k<sup>u</sup> asō' ílx le *ní'yuxwetc.* Tsō kwa asō' tci ílx. Hats k<sup>u</sup>  
*tāts* paā'hit le *ní'yux<sup>u</sup>*. Ta la<sup>u</sup> kwa qai'qa'ya<sup>u</sup>wī, ta la<sup>u</sup>  
 kwa sqats le tsā'yux<sup>u</sup> *ní'yux<sup>u</sup>*, ta la<sup>u</sup> tc!wā'fetc l!xant.  
 5 Ta la<sup>u</sup> kwa *zawa'yām*<sup>1</sup> kwa le *tāts*, î la<sup>u</sup> x'pā'pa. "NEX  
 temí'snātc, tsí he lō meq!mí'yu,<sup>2</sup> yuwe tsí'x'tí mā he'laq."  
 Xwāndj kwe ūx ílt lex temā'le. Ūx kwaā'nīya kwa lēla<sup>u</sup>  
 ste'ndî, tsí hel kwa ūx in skwí'wat.

Tsō kwa xwāndj ūx kwiskwí'wat. "Hū' mīs he'laq  
 10 leník!wa'li. La<sup>u</sup> íl meqa'nīyexta le meqa'en. Nt<sup>e</sup>qai'tcem<sup>3</sup>  
*ha'nuwanl.*<sup>4</sup> na'hīnanī ū mēn." Xwāndj kwe ūx kwiskwí'-  
 wat. "Kwí'les tci'tc *ha'nuwanl*<sup>4</sup> alicanī'waq le mā. L'nek  
 kwe íl xal'wīts, ta la<sup>u</sup> kwa qa'xantc íl l!xant. Î kwe  
 kāsī'ye l!tā'atc tō'yat, la<sup>u</sup> kwe íl *lm'mlt*<sup>5</sup> xtsema'hetc.  
 15 Xwāndj kwa le'íl alicanā'was. *Laxkukwanā'was* xle'itc kwe  
 íl *qala'nī.*" Xwāndj kwe ūx kwiskwí'wat le'ūx temí'snātc.  
 "K!we'itc kwanl íl *k'cā'wāni* taqsa'yetc." Ta la<sup>u</sup> kwa līm  
 k'íŋ'wít. Qapu'kulitc hí'tliye le līm. Tsō te'mā kwa  
 xwāndj ū iluwe'xtcīs. "Yanl qa'wahā'ya, hí'ní hanl pqa'la  
 20 tēp līm." Tsō kwa xwāndj ūx ílt lex temā'le. "În l  
 xā'patc e<sup>8</sup>lēān. Xdi'fū *e<sup>8</sup>lkā'lkwītū.* Nā'ant inta diŋ xā'-  
 pite." Ta yí'qa kwa yí'xumx le *tc'ne.* Ta hīs kwa le  
 wa'lwal yí'xumx.

Î kwe la<sup>u</sup> *Lō'qtsxem*, ta la<sup>u</sup> kwa ílx. Hats k<sup>u</sup> kwí'les  
 25 diŋ wīx'í'lis paā'hit le yīxā'wex. Tsō kwa xwāndj ū ilu-  
 we'xtcīs, î *Lō'qtsxem.* "Mīl hanl pslaq? Yí'kwa xtcitc  
 te la<sup>u</sup> ūx in dōwā'ya cītctī'yetc pŋa?" Tsō kwa l!ēitc, ta  
 la<sup>u</sup> kwa nā'ant *tsāhās* kwek!<sup>u</sup> *kwaī's<sup>E</sup>xem*,<sup>6</sup> g'í'kwa e'hentc  
 len yīxā'wex. Tsō kwa xwāndj ū iluwe'xtcīs. "Yí'kwe  
 30 mī'lātc la<sup>u</sup> *dictls* te kwek!<sup>u</sup>?" Tsō kwa xwāndj hā iluwe'xtcīs.

<sup>1</sup> Stem *le* "quick, soon" (?).

<sup>2</sup> Reduplicated stem *q!m-* "to eat."

<sup>3</sup> *n-* adverbial (§ 21); *t<sup>e</sup>qai'tc* "up-stream" (§ 105); *-em* (§ 58).

first he saw nothing in the pan. Then he looked again into the pan. Then he again looked there. The pan was simply full of lice. So he became frightened, seized the small pan, and threw it into the fire. The lice seemed to snap [caused to be alive?] while they were burning. "My grandson, this thing is usually eaten whenever some one gets here." Thus the two old people said to him. They two knew that he was a *stendi*; but, of course, they two did not tell it to him.

Then they two informed him thus: "A woman arrived yesterday. They are (going) to dance a dance for her. It is said that people are (going) to play shinny up the river." Thus they two informed him. "It is said that all sorts of people are going to play. They wrap up grass, and throw it up (into the air). When it almost falls to the ground, they throw spears at it. Such is their (mode of) playing. They are sliding (?) arrows, and with these they are shooting at the mark." Thus they two informed their (dual) grandson. "In the evening they will play cards with sticks." Then he saw a fish-trap. The fish-trap reached (clear) across. Then he was thinking thus: "When it gets dark, I will cross on that fish-trap." So thus the two old people said to him: "You must not go down to the water. Something will bite you. There (are) many bad things in the water." He was still holding the blanket, and he also had with him a knife.

He looked around when he got up. The house was filled with all sorts of food. So he was thinking thus, when he got up: "Suppose I bathe! I wonder why these two do not want me to go to the river!" So he went out, and (saw) lots of herring piled up a little ways from the house. So thus he was thinking: "I wonder when (they) got (?) these herring!" Then he was thinking thus:

<sup>4</sup> Misheard for *hēn + hanL*.

<sup>5</sup> *Līmlt*.

<sup>6</sup> Ought to be *q<sup>u</sup>waʔs<sup>E</sup>xEm* (?).

“Xā<sup>a</sup>patc hanL n̄wíntqem.” Tsō kwa ā<sup>a</sup>yu wíntqem.  
Hä tíyex, nqa<sup>a</sup>xana he<sup>a</sup>laq le xā<sup>a</sup>p. Ta la<sup>u</sup> kwa sē<sup>a</sup>nk<sup>a</sup>wīt  
kwe la<sup>u</sup> tcī l<sup>a</sup>le<sup>a</sup>ettsū lān djí<sup>a</sup>letc. In kwa xtcītc xa<sup>a</sup>la<sup>a</sup>.  
Yí<sup>a</sup>qa kwe tcī tsísla<sup>a</sup>qaai, mā yí<sup>a</sup>kwíl<sup>1</sup> tcī la<sup>u</sup> l<sup>a</sup>le<sup>a</sup>iyem le  
5 sē<sup>a</sup>nk<sup>a</sup>wīt. Í kwe la<sup>u</sup> yu<sup>a</sup>kwe, ta la<sup>u</sup> kwa yú<sup>a</sup>xwā alí<sup>a</sup>maq  
sqats le sē<sup>a</sup>nk<sup>a</sup>wīt, ta la<sup>u</sup> kwa yukwīn<sup>a</sup>yat.

Tsō tē<sup>a</sup>mā kwa tē<sup>a</sup>xīts. Í<sup>a</sup>k<sup>a</sup>ī t<sup>a</sup>tcī<sup>a</sup>yat le sē<sup>a</sup>nk<sup>a</sup>wīt. Í<sup>a</sup>k<sup>a</sup>ī  
kwa tclwā<sup>a</sup>līt<sup>a</sup> ūx tīlā<sup>a</sup>qai, í kwe tē<sup>a</sup>xīts. Tsō kwe la<sup>u</sup>  
he<sup>a</sup>ūxxān l<sup>a</sup>ha<sup>a</sup>wais hī<sup>a</sup>tō<sup>a</sup>ts le lā<sup>a</sup>wā<sup>2</sup> sē<sup>a</sup>nk<sup>a</sup>wīt. Tsō kwa  
10 hats í<sup>a</sup>k<sup>a</sup>ī ūx qai<sup>a</sup>qa<sup>a</sup>ya<sup>a</sup>wī le sē<sup>a</sup>nk<sup>a</sup>wīt; ta lāl hū<sup>a</sup>mík<sup>a</sup>  
xī<sup>a</sup>ā<sup>a</sup>tc k<sup>a</sup> la qātī<sup>a</sup>dzā<sup>3</sup>, ta hī<sup>a</sup>nī slne<sup>a</sup>et. Ta lāl tō<sup>a</sup>mīl  
yī<sup>a</sup>xēi k<sup>a</sup>elē<sup>a</sup>līsetc sl<sup>a</sup>ntxem. Hats kwa hī<sup>a</sup>nī ūx qad<sup>a</sup>yām.<sup>4</sup>  
Ta la<sup>u</sup> kwa qaic k<sup>a</sup>lī<sup>a</sup>yas xa<sup>a</sup>yat, ta í<sup>a</sup>k<sup>a</sup>ī kwe la<sup>u</sup> sk<sup>a</sup>īn<sup>a</sup>yat  
le sē<sup>a</sup>nk<sup>a</sup>wīt. Tsō kwa kā<sup>a</sup>sī<sup>a</sup>ye lq<sup>a</sup> le sē<sup>a</sup>nk<sup>a</sup>wīt. Djīt<sup>a</sup>cālī  
15 ū lī<sup>a</sup>meq. Í<sup>a</sup>k<sup>a</sup>ī k<sup>a</sup> ūx wu<sup>a</sup>txe lāl tēmā<sup>a</sup>le. “Dīs he í  
lōwē<sup>a</sup>wat tā<sup>a</sup>ānī<sup>a</sup>ek nex pkā<sup>a</sup>katc. Le<sup>a</sup>yī wīx<sup>a</sup>īlīs. In he  
wīt q<sup>a</sup>ā<sup>a</sup>laut.”

Tsō k<sup>a</sup> klwē<sup>a</sup>l<sup>a</sup>tcī<sup>a</sup>ye, tsō k<sup>a</sup> hī<sup>a</sup>nī qa<sup>a</sup>la len līm. Ūx in  
kwaā<sup>a</sup>nīya lāl tēmā<sup>a</sup>le. Dīs kwe kat<sup>a</sup>e<sup>a</sup>mīsen í meqa<sup>a</sup>ent,  
20 í kwe tcī mā he<sup>a</sup>laq. Í kwe hīs la<sup>u</sup> ta<sup>u</sup> hemī<sup>a</sup>stes le mā  
hīnī<sup>a</sup>yīya, tsō tē<sup>a</sup>mā kwe ā<sup>a</sup>wīts le meqa<sup>a</sup>en. Tsō kwa tcī  
he<sup>a</sup>laq le meqa<sup>a</sup>en nyīxā<sup>a</sup>wex. Ta la<sup>u</sup> kwa ā<sup>a</sup>yu kīlō<sup>a</sup>wīt le  
hū<sup>a</sup>mīs. Mītsī<sup>a</sup>sī<sup>a</sup>ya kwa. Yū k<sup>a</sup> asī<sup>a</sup>l stō<sup>a</sup>waq qaits le í  
meqa<sup>a</sup>entītc. Xcī<sup>a</sup>yī<sup>a</sup>tcītc k<sup>a</sup> í t<sup>a</sup>ā<sup>a</sup>la. Ta kwa xdenk<sup>a</sup> mā  
25 la<sup>u</sup> nī<sup>a</sup>xīt lā xwī<sup>a</sup>lux<sup>a</sup> k<sup>a</sup>e<sup>a</sup>l<sup>a</sup>netc. Sī<sup>a</sup>l<sup>a</sup>ntc kwa xqa<sup>a</sup>nōtc kwī<sup>a</sup>-  
nait. “Cīn kwīnā<sup>a</sup>e<sup>a</sup>wat í tē stē<sup>a</sup>ndī? Xqa<sup>a</sup>nōtc kwī<sup>a</sup>nait.”  
Tsō kwa hats lē<sup>a</sup>tīk<sup>a</sup><sup>5</sup> neq.

Tsō k<sup>a</sup> asō<sup>a</sup> len tēmā<sup>a</sup>le wu<sup>a</sup>txe. Tsō kwa xwāndj ūx īlt.  
“Yuwe wīt tsī<sup>a</sup>x<sup>a</sup>tī he<sup>a</sup>laq, ta la<sup>u</sup> qlmīts tē tāt<sup>a</sup>s, tsīnī<sup>a</sup>yīya  
30 māt<sup>a</sup>hāyā<sup>a</sup>yā.<sup>6</sup> In he asō<sup>a</sup> pī<sup>a</sup>x<sup>a</sup>pī. Ta tē e<sup>a</sup>ne e<sup>a</sup>lā<sup>a</sup>wā<sup>7</sup> mā

<sup>1</sup> yīku + he + il.

<sup>2</sup> Lewe.

<sup>3</sup> qatī<sup>a</sup>tca.

<sup>4</sup> klāā<sup>a</sup>yām.

"I will wade into the water." So, indeed, he waded out. The water reached above his knees; and eels stuck there to his thighs. He did not do a thing. He kept on swimming, even while the eels were sticking there. When he came ashore, he took two large eels and brought them ashore.

So afterwards he went inside. He brought in both eels. The two (old people) were sitting at the fire when he entered. So he put the live eels near them (dual). Then both became afraid of the eels. The old woman went crawling to the other end, and was hiding there, while the old man was hiding in a corner. There both kept still. And he whittled a small stick, and roasted both eels. Then the eels were almost cooked. (They had a) sweet scent. The two old people came back. "They always eat it, (namely) these things, my grandfather. It is good food. (They) don't hurt anybody."

In the evening he crossed there on the fish-trap. These two old people did not know it. They would always dance five times (days) whenever some one got there. When the person from that place (came to be) of such size, then they would quit dancing. So he came there to the dance-lodge. And, indeed, he saw the woman. He kind of knew her. She was standing right in the middle, inside, where (the people) were dancing. They danced around (her). And every one touched her head with his hands. He looked on the sly from outside. "Do you see that stendi? He is looking from outside." Then he ran away from there.

So he went back to the old people. They two said to him thus: "When anybody comes here, and he eats these lice, he becomes a person (belonging to) this place. He can never go home. But you are a living person,

<sup>5</sup> *le'tix.*<sup>6</sup> *māhi'ye.*<sup>7</sup> *Lewe.*



ta xwändj e<sup>8</sup>Llä'xEM. 'Ła'qa hën lî'ye hî'me, nā hanL e<sup>8</sup>pî'x'pî.'"

- Tsō kwa helmî'hîs k!wî'lîs kwa asō' qa'la. La<sup>u</sup> dōwā'ya xnō'we kwanL k!fō'wît le meqa'en. Tsō k<sup>u</sup> asō' qa'la ta  
 5 la<sup>u</sup> kwa he'nîye hî'nî kwî'nait. LE wîtshtësā'ya kwî'nait la<sup>u</sup> k<sup>u</sup> *gactcē'wat*<sup>1</sup> lEx hū'wîs le wî'fita<sup>u</sup>. Ta la<sup>u</sup> kwe xwändj Llä'xEM, î kwa dîf ātsî'yat. "Tēi tî'yex hā'lātc ā'tsū, ta tēi tî'yex e<sup>8</sup>nātc ā'tsū ta tēi tî'yex e'k<sup>u</sup>Lātc ā'tsū." Ta la<sup>u</sup> kwa asō' îf k!fō'wît. "Kwî'nait le stē'ndî xqa'nōtc.  
 10 Cîn kwîna'ēiwat î?"

Ta la<sup>u</sup> k<sup>u</sup> asō' hū'xLtet lāl temā'Lehetc. Tsō kwa xwändj îlt lāl temā'Le. "Ła'qa leŋ hî'me. Npî'x'pî hanL." Tsxā'yat k<sup>u</sup> pî'x'pî.

- La<sup>u</sup> kwa leaî'wa îf fō<sup>ux</sup>tā'ya le e'qe. Hats k<sup>u</sup> *qai'yal*.  
 15 Wî'yel! kwa lā ye'es. Hatsî'ye k<sup>u</sup> kwa *kwē'ncî* lā text le mā *tsxamî'ye*.<sup>2</sup> Tsō kwa kāsî'ye lē'nat tqā'lîs, hats k<sup>u</sup> *tcû'yî'qâtât* le mā *tsxamî'ye*.<sup>3</sup> Heclî'Len kwa *tcû'yî'qâtât*. Tsō te'mā k<sup>u</sup> kwî'les îf yeqa'ēiwat le *kûx* ta ē'qatce îf hî'tō<sup>u</sup>ts. Kat'e'mîsen *tcû'yî'âqâ* hats kwa *lî'x'tat*<sup>3</sup> le mā  
 20 *tsxamî'ye*.<sup>2</sup> Kwî'les kwa îf yeqa'ēiwat le Llkwî. Yî'xēi la k<sup>u</sup> yî'qa tcî Llkwa'k<sup>u</sup>. *Dâwē'nî*<sup>4</sup> kwa *tcû'yî'qâtât*. Tsō kwa yî'xen hats kwa ŷyū'wîlt lā k'e'la he Llkwî nqa'fîn. Łō<sup>ux</sup>tā'ya lax ā'la. Ntî'k!îltce nk!wî'lîse kwa îf fō<sup>ux</sup>tā'ya. He'mîs tc!wāf k<sup>u</sup> tc!lîla'at hexān L!ha'wais. Tsō te'mā k<sup>u</sup>  
 25 lau'tîts le *tcî'ne* ta Lō<sup>u</sup>'qtsxEM kwa. Ta la<sup>u</sup> kwa hex *tcî'ne* nqa'xan x'înî'ta ū k'e'la. Ta la<sup>u</sup> kwa xwî'luxume Lōwa'kats la ā'la, ta la<sup>u</sup> kwa kwîna'ēiwat lā e'k<sup>u</sup>Lātc ū k'e'la. Hats kwa in xtcîtc itse'ts. Ta la<sup>u</sup> kwa Lō<sup>u</sup>'qtsxEM ta hî'nî kwa Lōwa'kats lāl tsxū'wetc. Ta la<sup>u</sup> kwa yî'qa  
 30 yîqa'ntcem Lōwa'kats la ā'la. *Kalî'meq* k<sup>u</sup> ū x'nek', ta hān *mē'la* kwe la<sup>u</sup> hēla'qaai. Xila'hatcem hān ā mîlt! lā x'nek'. Ta la<sup>u</sup> kwa *canxa'tî*<sup>5</sup> xwî'lux<sup>u</sup>. Tsō te'mā *p'xat* lā x'nek' ta yîqa'ntca x<sup>u</sup>kwît.

<sup>1</sup> *gaictcē'wat*.<sup>2</sup> *tsxawî'ye*.<sup>3</sup> *lî'cat*.<sup>4</sup> *Ta he in*.<sup>5</sup> *k!wa'nxat ū*.

and you said that (you) heard your children are waiting (for you), that's why you wish to go home."

So the next evening he crossed again. He wanted to take a good look at the dance. So he crossed again, and looked there a long time. The last time he looked, (he saw that) the woman was distributing the things that had been buried with her. She would thus speak whenever she gave something: "This your elder brother gives you, and this your mother gives you, and this your father gives you." Then they again perceived him. "The stendi is looking from the outside. Do you see him?"

So he went back to the old people. He spoke thus to these old people: "My children are waiting. I shall go home." Early in the morning he went home.

They still watched the dead body. It was decaying. His face was twisted. The flesh of the man who was lying (there) was just like a sponge. So near noon-time the man lying there seemed to squeak. It cracked four times, and they took away all the boards and laid them aside. Five times it cracked, (and) the man lying there just seemed to move. They took away all the blankets. Only one (blanket) still covered him there. No more did it crack. Then it seemed as if he moved his hand once beneath the blanket. His child was watching him. They had watched him day and night. Near him a big fire had been made. Then he lifted the cover and got up; and he placed his hands on the top of the cover. And his child was sitting at his head (side), and looked at its father's hands. Nothing seemed to be the matter (with him). So he got up and sat down on the thing he was lying on. And his (other) child was still sitting behind him. His hair was long: it reached to his waist. His hair was hanging down in front of his face. So he cut his hair (head), parted it, and threw it behind (him).

- Tsō kwa xwändj l!äts la ā'la. "K!ō'la e<sup>1</sup>lō<sup>x</sup>tiyextā'mi. Denk qā'yis nk!wī'lise e<sup>1</sup>lō<sup>x</sup>tiyextā'mi." Tsō kwa xwändj l!äts lä e<sup>1</sup>k<sup>u</sup>Lätc. "A'mamasī" ta la<sup>u</sup> kwa in mitsisi'ya lex ā'la, xtcitc lela<sup>u</sup> l!äts. Tsō kwa xwändj l!äts la ā'la.
- 5 "Nī mitsisi'ya klō'la, xtcitc te e<sup>1</sup>L!äts." Tsō kwa xwändj i!lt la ā'la. "N'ne mī'ixe tsēl mik'e'hetc. La<sup>u</sup> hanl cīn q!mīts. Li'yex ūmā'catc la<sup>u</sup> e<sup>1</sup> dji'ldū." <sup>1</sup> — "Nī k'itō'wīt, qa'ntcū tī'ye mī'fax." Tsō te'ma kwa tskīlts häx nsō'wel. "Te tu'wits, <sup>2</sup> ēn kwīna'ēiwat ī?" Tsō te'ma klā'alt lä
- 10 ka'la'lis. "Tsī'x·tī cīn e<sup>1</sup>dji, wu'txe le'lin e<sup>1</sup>k<sup>u</sup>Lätc." Ta la<sup>u</sup> kwa xāyāntc. <sup>3</sup> Xāap īl x·līmī'yat. īl tseslaqa'ēiwat kwanl xā'lwīs xā'apetc. "Nī hanl xtcitc xā'la! nex ā'la. Xlīāntc <sup>3</sup> teŋ wu'txe." Hats k<sup>u</sup> kwa bexwī'nīem lä xwa'l-xwal, hats k<sup>u</sup> kwa he'nīye qa'qał. Kat'e'misen kwa qa'qał.
- 15 Tsō kwa xwändj i!lt lä e'stīs. "Cīn q!mītse te mī'fax. He'lmī hanl xā'patc la<sup>u</sup> cīn wīlō'wat." Yī'xēi kwa lq! le sē'līk· ta yī'xēi kwa tsā'hās le sē'līk·, la<sup>u</sup> k<sup>u</sup> lä mī'fax. Tsō kwa ā'yu helmī'hīs nāant sē'līk· kwe īl k'īlō'uts cītctī-yetc. He e'stīs k<sup>u</sup> lq!, ta he e'stīs k<sup>u</sup> tsā'hās. In k<sup>u</sup> tī'mēt <sup>4</sup>
- 20 le dā'mīl. Hats kwa dīs kwa dī'lōl; ta la<sup>u</sup> kwa tīmīlī'nīye <sup>5</sup> lä hī'me.

## 24. THE REVENGE OF THE SKY PEOPLE.

- K·iwe'et k<sup>u</sup> dā'mīl lōwa'kats. Yī'xēi k<sup>u</sup> hā'lātc la<sup>u</sup> kwe dīs kwe īx· c<sup>e</sup>a'lcīt. Yī'xen k<sup>u</sup> īx· c<sup>e</sup>a'lcīt. Dā'mīl k<sup>u</sup> tci he'laq hexā'itc. "Xtcī'tcū he e<sup>1</sup>xałt tī'ye īx·, yuwe e<sup>1</sup>ha<sup>ux</sup>ts?"
- 25 — "Dīs he phīthā'yat teŋ īx·." Yī'qa kwa c<sup>e</sup>a'lcitet x·g'z-mendj, ī kwa klxa ye'es lex dā'mīl. L!hā'wais kwa tsxū lä kwī'yōs le mā tclōwāyām. Hats kwa yī'xen ta la<sup>u</sup> xl!ts lä k!wīnts le mā tclōwā'yām ta la<sup>u</sup> lk'w'at lä xwī'lux<sup>u</sup>. Pī'yat k<sup>u</sup> lä xwī'lux<sup>u</sup>.

<sup>1</sup> e<sup>1</sup>cti i!ltū<sup>2</sup> tō'wits.<sup>3</sup> xLey'entc.<sup>4</sup> tō'mīL.<sup>5</sup> tōmīLnī'ye.

Then his child spoke thus: "Father, I am watching you. Each day and night I had watched you." Thus the father spoke: "Amamasi," and the child did not know what he was saying. So thus spoke his boy: "I don't understand, father, what you say." So thus he said to his child: "I have lunch in the small basket. You shall eat it. Your grandmother sent it to you." — "I don't see where your lunch is." Then he pointed with his fingers. "There it's sitting (?), don't you see it?" Then he called his folks. "Come here! Our father has come back." And they hurried up. They warmed water, and were going to bathe him in warm water. "Don't do anything, my child. I have come back all right." His eyes appeared swollen, as if he had been asleep for a long time. He had slept five days (only).

Then thus he said to his relatives: "Don't you eat this lunch. You will look for it to-morrow in the water." One cooked flounder and one fresh (flounder) he had for lunch. Then the next day they found, indeed, many flounders in the river. Some were cooked, and some were fresh. That man did not age. He always looked like a young man; but his children became (very) old.

#### 24. THE REVENGE OF THE SKY PEOPLE.

A man lived in Kiweet. He had an elder brother, who was always building canoes. Once he was working on a canoe, (when) a man came there to him. "What do you do with your canoe after you finish it?" — "I always sell my canoes." He kept on working, with his head bent down, while the man was talking to him. Alongside the man who was building lay his dog. All at once he hit the neck of the man who was building, and cut off his head. He took his head home.



In kwa wu'txe le mā *tctowa'yâm* ta la<sup>u</sup> kwe ð wí'luwît.  
 Í'x'itc kwe la'ats e'qe k'lä k<sup>u</sup> xwí'lux<sup>u</sup>. Le *tsēl*<sup>1</sup> kwí'yōs  
 he íx· nL!ha'wais *laLa'lawaa*i kwa. Qa'xantc kwe kwí'-  
 nait denk· he *La'lawat* le kwí'yōs. *Līyē'entc*<sup>2</sup> kwe qa'xantc  
 5 ílx. Tsōwí'ye kwa xwändj he'ð iluwe'x'tcís. "Qaxaní'yetex  
 xmä cku la<sup>u</sup> tsxaū'wat." Tsō kwe helmí'hís wí'luwît lex  
 mílkwí'yatc. Mí'laq kwa qa'xantc k!wint lex dí'lōł, ta asō'  
 kwa yeai' qa'xantc k!wint. Qa'xantc kwe la<sup>u</sup> k!wīnē'wat  
 le mí'laq. Denk· kwe k!wint sí'yel! kwe lä mí'laq. Ta  
 10 la<sup>u</sup> kwa yí'qa xwändj k!wí'naai ta hexä'itc he'laq le mí'laq.

Tsō kwe hí'nī helāq. Len mí'laq qa'xantc x'íntset.  
 Mä kwe k'íł'ōwît, í tcī helāq. Ta la<sup>u</sup> k<sup>u</sup> mí'ntcís. "X  
 qantcū te'cín dji?" He mā ū xwí'lux<sup>u</sup> ð wutxaí'yat.  
 "LeLa<sup>u</sup> ðn meqaní'ta." Lä hä'lätc ū xwí'lux<sup>u</sup> le ð wu-  
 15 xaí'yat. Íł skwí'wat k<sup>u</sup> le dí'lōł. "Qaicí'nís kwe íkwat le  
*sla'k<sup>u</sup>* hū'u'mís. Denk· he Lē'nat tqā'lís nīla'hatcem kwe  
 hí'nī íkwat." Tsō kwa ā'yu la. In k<sup>u</sup> yū ehe'ntce la.  
 Hēi kwa hats ā'yu hū'u'mís íkwat. He'mís kwe cí'tctī.  
 Tsō kwe la<sup>u</sup> mítcmí'natc le hū'u'mís. "Xí'nīex he ye<sup>s</sup> íx·!" —  
 20 "In hel." — "Xwí'tū he e<sup>s</sup>qalí'tū ten cí'tctī?" — "Tē  
 xdä'míł tsí'x'tī ŋqalí'tū." — "Xtcí'tcu e<sup>s</sup>xa'lał, yuwe  
 e<sup>s</sup>qalí'tū?" — "In he híyet!ō'wat te íx·. Tcle'etc he  
 ŋx'ne'x'títs." — "Xtcí'tcū he xa'lał hí'nī yíqa'ntcem?" —  
 "Hu'ltet he. Tsō he kāsí'ye qa<sup>u</sup>wahā'ya, tsō te'ma he  
 25 ŋpí'x'pī. La<sup>u</sup> asō' xä'ka ŋla'tsōxtū. G'í he kwa e'hentc  
*tsxaya'ē'wat* te íx·. Tcī he ŋx'ne'x'títs ten yū'wel. Xnōwe  
 tcī ŋle'xalx." — "Xtcí'tcū he e<sup>s</sup>xałt tí'ye íkwa?" — "Ŋtclla'-  
 ē'wat he." — "Xtcí'tcū he e<sup>s</sup>xałt te íkwa, yuwe tclli?" —  
 "Kwí'les he nīctc ŋā'tsa he mā díł tīla'qai. G'í'kwa e'hentc

<sup>1</sup> *tsä'yux<sup>u</sup>*.<sup>2</sup> *Leyē'entc*.

The man who was building did not come home, and they were looking for him. He lay (got in) in the canoe dead, without a head. The little dog was barking alongside of the canoe. The dog would look upwards every time it barked. Straight up it would look. So thus they began to think: "(Some one) from above must have killed him!" Then the next day his younger brother looked for him. The young man shot an arrow upwards, and would then shoot another one. He was shooting the arrows upwards. Every time he shot, his arrow would join (to the other); and (as) he kept on shooting that way, the arrows reached to him.

Then he climbed up there. He went up on the arrows. He saw people when he climbed up, and asked, "From where do you come?" They were taking home a man's head. "We danced for it." They were taking home his elder brother's head. They said to the young man, "At a little place the wife of the murderer is digging fern-roots. Every forenoon she digs fern-roots there." So he went, indeed. He did not go very far. Suddenly, indeed, a woman was digging fern-roots. There was a big river. So he asked the woman, "Do you have your own canoe?" — "Not so." — "Who ferries you across the river?" — "My husband ferries me across there." — "What do you do when he ferries you across?" — "He does not land the canoe. I usually jump ashore." — "What does he do afterwards?" — "He usually turns back. Then, when it is almost evening, then I go home. He again comes after me. A little ways off he stops the canoe. There I jump with that pack. I get in there all right." — "What do you do with your fern-roots?" — "I usually dry them." — "What do you do with the fern-roots after they are dry?" — "I usually give some of them to all the people who live there. A little ways

- lpa'tc* tīlā'qai tō'mīl nhū'mīk. Nī he ā'tsa tē ūkwa." —  
 "Xtcī'tcū he e<sup>s</sup>xa'la?" — "Tsō tē'mā ŋq!mī'yam he'mīs  
*kwame'Letc*." — "Xtcī'tcū he e<sup>s</sup>xa't?" — "K'e'lnetc *ŋl'ŋl'-*  
*axa'ē'wat*." — "In he x'pī tī'ye k'e'la?" — "In hel." —  
 5 "Lōqu'qwaai tī'ye *kwā'mēL*? Ēn he xwāndj l!äts ī?  
 'Qala' ŋk'e'la'?" — "In hel, nī he *qa'la*." — "Xtcī'tcu  
 he xa'la' tī'ye dā'mīl, yuwe īc tclō'?" — "Gī he kwa  
 e'hentc ŋtsxū tēŋ xda'mīl." — "Le he qa'ŋqa' ī tī'ye  
 dā'mīl?" — "Le he qa'ŋqa'."
- 10 Tsō k<sup>u</sup> kwīlesī'ye mī'ntcīts, tsō tē'mā kwe tsxaū'wat le  
 hū'mīs. L'ntīts kwa le hū'mīs, ta la<sup>u</sup> kwe l!hats lä yeq!.  
 Hats k<sup>u</sup> kwa ā'yu xā le hū'mīs. Tsō tē'mā sqats lä  
 yū'wel ta yūlts kwa. Kwīnā'ē'wat kwa tci kwa le dā'mīl,  
 ī tci he'laq. Qalā'yam le dā'mīl. Tsō kwa ā'yu gī'kwa  
 15 qai'nas tsqai'yat le īx'. Tsō kwe xwāndj ū iluwe'xcīs.  
 "Tci kwanl ŋhe'laq, ŋx'ne'xtīts? Nk'!int hanl ta<sup>u</sup> ehe'n-  
 tcīse." Yūwī'litex kwe le yū'wel. Tsō kwe tclō'utqem.  
 Yī'xēi kwa xā'patc nī'x'ti la kxla. Kās kwe in tci he'laq.  
 Xwāndj kwe l!äts le dā'mīl. "E<sup>s</sup>ne ī nex hū'mīs?" Tsō  
 20 kwe xwāndj l!äts. "Nk'ī'na<sup>u</sup>, nā xwāndj tē kās nī he'laq.  
 Pl!is tēŋ yū'wel." Īnīye kwa xtcītc ū iluwe'xcīs.<sup>1</sup>

- Xtcītc kwa īlt lex hū'mīs, ā'yu k<sup>u</sup> yī'qa xwāndj le  
 dī'lōl. Yī'xen la k<sup>u</sup> tsqat. Hīs kwe la<sup>u</sup> ūkwa ā'tsa lāl  
 tē'mā'le. L!nō'ut kwe le tclī'le. Hats kwe ūx kwīnā'ē'wat  
 25 lāl tē'mā'le, ī kwe tē'xtīts. Ūx in kwe sqats lāl k'e'la'hē'itc  
 yīxuxwī'tex ūkwa. Tsō kwe he yī'xēi klā'lat "Qalīnī'yētēx  
 mā xwīn ā'tsū." Īt in klwā'ant xle'patc. Ī kwe dīl la<sup>u</sup>  
 k'la'ats lōqu'qwa, k<sup>u</sup> hāx nk'e'la kwe la<sup>u</sup> *ŋyī'axai'wat*.  
 "Ak'e x'pī leŋ k'e'la." Klwā'ant lāx dā'mīl. "Xtcī'tcū

<sup>1</sup> Literally, "no longer, how his heart."

off, in the next house, there live an old man and an old woman. I never give them any fern-roots." — "What do you usually do?" — "Then I cook them in a large pot." — "What do you do (then)?" — "I stir them with my hands." — "Does not your hand get burned?" — "Not so." — "Does your pot boil? Don't you ever say thus: 'It hurts my hand'?" — "Not so, it does not hurt me." — "What does your husband do when you (dual) lie down?" — "I lie a little ways off from my husband." — "Does your husband usually fall asleep quickly?" — "He usually falls asleep quickly."

Now he asked her all (questions), and then killed her. He skinned the woman, and put on her hide. Indeed, he looked just like the woman. Then he took her load and packed it. He saw the husband there as he arrived. The husband was crossing back and forth. A little ways off in the river he stopped the canoe. Thus he was thinking: "I wonder whether I shall get there (if) I jump! I will try it from this distance." He packed the load and jumped. One leg touched the water. He pretty nearly did not get there. Thus spoke the man: "Is that you, my wife?" Thus he spoke. "I am tired, this is the reason why I almost did not get (there). My pack is heavy." He did not think any more about it.

Whatever the woman had told him, indeed, the young man (did it) that way. He made only one mistake. He gave fern-roots also to these old people. He opened the door. The two old people saw him when he entered. They two did not take the fern-roots which he held out in his hands. Then one shouted, "Some one from below gives us two (something)!" They did not hear it from the next house. When the thing he was cooking began to boil, he stirred it with his hand. "Ouch! it burned my hand." The husband heard it. "What happened to



cta e<sup>ts</sup>sem?" — "Xä'nis ten sō'weł, nā xwändj ɲl!äts." Ta la<sup>u</sup> kwa kwina'e'wat le xwí'lux<sup>u</sup> hen nītc tse'mîx', lä hä'lätc û xwí'lux<sup>u</sup>. *Qalt* ku le kwe hīnī, î la<sup>u</sup> kwina'e'wat lä hä'lätc û xwí'lux<sup>u</sup>. Xwändj kwe L!äts le dä'mîł. "Hats  
 5 kwa e<sup>qalt</sup>." — "Nā<sup>a</sup>nt kwīnā'was, xä'nis ten xwa'lwal." İ'nīye kwe xtcītc û iluwe'xtcīs.

Tsō ku qa<sup>u</sup>wahā'ya. *P'sâhâ'itc* yīxu'mē le hū'mīs. Xwändj kwe L!ä'xem le tsēł<sup>1</sup> ha'līq. "Hats kwa dä'mîł ten qalī'ksätc." Xwändj kwa kwiskwī'wat lä ūmā'catc.  
 10 Tsō kwe xwändj kwiskwī'wat lä ūmā'catc. "Le hīnī'yīya hū'mā'k'e hats kwe kwa dä'mîł. Hats L *q<sup>a</sup>ai'yEx*." <sup>2</sup> İn ku wīt asō' xtcītc û iluwe'xtcīs. Kwī'les xqantc tcī ku mēn len *sla'ku* īł tsak'īnē'wat kwa. İł meqanētā'waq ku le xwí'lux<sup>u</sup>. Le kwe īł meqa'nīyexta. *SEL!ä'yām* ku wītīn  
 15 xwí'lux<sup>u</sup> *tsgât*.<sup>3</sup>

Tsō kwe qa<sup>u</sup>wahā'ya, tsō kwe īł tc!ō<sup>u</sup>. İ kwe īł tc!ō<sup>u</sup>, ten *wīwa'tkwa* le he'mīs wa'lwal. İla kwe tc!ō<sup>u</sup> le dä'mîł. Qa'nōtc kwa yīxu'mē le hū'mīs. Tsō kwa hats kwī'les L!nō<sup>ut</sup> le īx' len L!tä'yas. L!ä xle'itc qa'la ēit, la<sup>u</sup> he la  
 20 ku in L!nō<sup>ut</sup>. Tsō kwe la<sup>u</sup> ā'wīts, tsō te'mā qai'tsōwīt te'xtīts. Tsō te'mā kwe tc!ō<sup>u</sup> g'ī'kwa e'hentc lex ndä'mîł. Qeł k!wā'lis ku qa<sup>u</sup>lqa<sup>u</sup> le dä'mîł. Sīl'ntc kwe Lō<sup>u</sup>'qtsxem. Ta la<sup>u</sup> kwa lkwa'at xwí'lux<sup>u</sup> le dä'mîł ta la<sup>u</sup> kwa sqats lä hä'lätc û xwí'lux<sup>u</sup>. Tsō te'mā neq. Xī'nīEx kwa qa'la  
 25 īx'etc. He *qa'lqal* nqa'īn kwe tsxū lä e'nätc. Ta la<sup>u</sup> kwa hexä'itc *SEL!ä'yām* ku wītīn, ta la<sup>u</sup> kwa k!wī'lis k!hī'lt le hū'mīk. K'ī'ō<sup>ut</sup>c dōwā'ya dīł hexä'itc *SEL!ä'yām*. "Wītīn c<sup>ē</sup>, wītīn. Xtcītcū cta e<sup>ē</sup>xa'la? E<sup>ts</sup>xaū'wat cku lī'ye hū'mīs." İn kwe dīł k!wā<sup>a</sup>nt. Tsō ku kwī'les tqa  
 30 û mēn. Tsō kwe īł k!ō'wīt le mā *qaLqa'le'itc* tsxū k!ä kwa xwí'lux<sup>u</sup>. İn kwe dīł lä hū'mīs. L!ä *ha'ṇnētc*

<sup>1</sup> *tsū'yux<sup>u</sup>*.<sup>2</sup> *k!ā'yEx*.<sup>3</sup> *tsg'e't*.

you?" — "My finger is sore, this is the reason why I said so." And he was looking at the head that was fastened to the ceiling. It was his elder brother's head. He cried there when he saw his elder brother's head. Thus spoke the husband: "You seem to be crying." — ("There is) much smoke, my eyes are sore." He no longer paid any attention to it.

Now it got evening. The woman was going upstairs. Thus spoke the little brother-in-law: "My sister-in-law (looks) like a man." Thus his grandmother said to him: "The women from there (look) just like men. You must keep quiet." Nobody again thought about it. From everywhere people (came) there to the murderer to help him. They were dancing for the head. For it they were dancing. Blood was dropping (from) the head (that) was hanging (there).

Then it got evening, and they went to bed. When they went to bed, (she) had a big knife under the pillow. The husband went to bed first. The woman was walking outside. So she bored holes (opened) in all the canoes in the village. Only in the one in which she intended to cross she did not bore a hole (open). As soon as she got through, she went inside. Then she went to bed a little away from her husband. At midnight the husband was asleep. She got up on the sly. She cut off the head of her husband, and seized her elder brother's head. Then she ran away, and crossed alone in a canoe. His mother was lying under the bed. The blood dripped down on her, and the old woman lighted a torch. She wanted to see what had dropped on her. "Blood, blood! What have you done? You must have killed your wife." She heard nothing. So everybody woke up. Then they saw the man lying under the bed, without a head. His wife had disappeared, and the head that was hanging from the ceiling

(*tsqât*),<sup>1</sup> xwí'lux<sup>u</sup>, in kwe di'í. "Tsxau'wat cku dá'mí' lex hū'ú'mís." — "In cku hū'ú'mís." Tsō te'mā tkwíłtsō'wat. Yeai' kwe í' tlcíts le íx', yí'qa kwe xā'p pā'ats, ta la<sup>u</sup> kwa í' in xtcítc tkwíłtsō'wat.

- 5 Tsō k<sup>u</sup> asō' hí'ní' í' nq lān mí'laq lā' hēlaqē'itc. Tsō k<sup>u</sup> asō' tsí'x'tí wu'txe. Wutxai'yat k<sup>u</sup> lā há'lātc ū xwí'lux<sup>u</sup>. Tsō k<sup>u</sup> kwí'les *hídjēwans*<sup>2</sup> lā e'stís. Asō' *hanuwanL*<sup>3</sup> SESÍ'LŪ lā há'lātc ū xwí'lux<sup>u</sup>. Tsō kwa í' qac<sup>pa</sup>lctí'we. *Tsēl*<sup>4</sup> tcíci'mí' kwe lemi'ye. Lā' *tsēl*<sup>4</sup> tcíci'mí' nL!ha'wais
- 10 kwe la<sup>u</sup> í' sÍLSÍ'yAL lā xwí'lux<sup>u</sup>. Tsō kwe la<sup>u</sup> í' meqaní'yexta. Hats kwe grí'kwa hēlāq, ta la<sup>u</sup> kwe tō'yat lā xwí'lux<sup>u</sup>. Hecl'Len kwe xwāndj tsíya'x'ít. G'í k<sup>u</sup> kwa qa'xantc hēlāq, ta la<sup>u</sup> kwa asō' tō'yat lā xwí'lux<sup>u</sup>. Kat'e'mísen yí'qa kwe tcí l!a'tsat lā xwí'lux<sup>u</sup>. G'í k<sup>u</sup> kwa
- 15 ehe'ntce qa'xantc hēlāq. Tsō kwe xwāndj í'lt lā há'lātc. "Tsō e<sup>se</sup>le'yí." Tsō kwe í' nq lex tcíci'mí'itc. Lā' qaxaní'yetex mā í' in kwe xtcítc yí'xēí' í' nq, ta la<sup>u</sup> kwa í' in xtcítc yí'xēí' lalaha'ēíwat. La<sup>u</sup> kwa te le'qelq mā, nā kwe la<sup>u</sup> í'kwílt he'í' xwí'lux<sup>u</sup> tí'x'tse. Len k!wínts wí'tín te la<sup>u</sup> í'kwílt
- 20 ha<sup>u</sup>wē'íwat te xwí'lux<sup>u</sup>. Xwāndj kwe í'lt. "Ēn hanL di'í. E<sup>se</sup>le'qelq hanL. Yí'qa'ntcem mā hanL e<sup>se</sup>kwína'í'."

## 25. THE WOMAN WHO MARRIED THE MERMEN.

- Tak'ímí'ya k<sup>u</sup> lltā'yas. He mā hecl'í' l kwe le tí'mí'í, ta yí'xēí' kwe he'í' hení'kunātc. Tak'ímí'ya kwe í' tīlā'qai. La<sup>u</sup> kwe he'í' sÍk'í'nxem. Kwí'les xqantc kwe la<sup>u</sup> lōwē'etc
- 25 í' dōwā'ya. Ta la<sup>u</sup> kwe in dá'mí' dōwā'ya. Xā'patc kwe *dīs* mí'lat ta la<sup>u</sup> kwe mītsí'ltí'ye. Kwí'les kwe la<sup>u</sup> í' mĩtcmi'natc. "Wí'tū e<sup>s</sup> te mītsí'ltntū?"<sup>5</sup> In kwaā'níya. "In k<sup>u</sup> xwít ní'x'ít." Ta la<sup>u</sup> kwe dí'lōl ā'la í'ālx. Ta

<sup>1</sup> *tsq'et*.<sup>2</sup> *hítcōnts*.<sup>3</sup> *hēn hanL*.<sup>4</sup> *tsū'yux<sup>u</sup>*.<sup>5</sup> Ought to be *mītsí'ltntū*.

was gone. "The woman must have killed her husband." — "It was not a woman." Then they followed him. Other people shoved the canoes (into the water), but they kept on filling up with water, and they could not follow him.

Then he again went down on his arrows, on which he had climbed up. Then he returned there. He brought back his elder brother's head. Then he assembled all his folks. Now, it is said, they were going to join his elder brother's head. Now they commenced to work. A small spruce-tree was standing (there). Alongside of that small spruce-tree they were joining his head. Then they danced for it. His head climbed up a little bit and fell down. Four times it happened that way. His head would go up a little bit, and then fall down again. The fifth time, however, his head stuck on. It went up a little bit. Then thus he said to his elder brother: "Now you are all right." Then he came down from the spruce-tree. None of these people from above could come down, and none could take his revenge. These are the Woodpecker people; this is the reason why their heads are red to-day. The blood on the neck, that's what makes the head red. Thus one said to (them): "You shall be nothing. You shall be a woodpecker. The last people shall see you."

## 25. THE WOMAN WHO MARRIED THE MERMAN.

There was a village (called) Takimiya. There lived five young men, and they had one younger sister. They lived in Takimiya. She was the head (of the family). From everywhere they wanted to buy her. But she did not want a husband. She would always swim in the water, and (one day) she became pregnant. Every one asked her, "Who made you pregnant?" She did not know t. "Nobody touched me." So a young boy was born,



la<sup>u</sup> kwe *dīs qālt*.<sup>1</sup> Mā kwe *hātk'yeai*<sup>2</sup> lāl lō<sup>ux</sup>tā'ya lē ā'la, yí'qa kwa he *qālt*.<sup>1</sup> Lāx hā'lātc xwāndj kwe īlt. "Qanō'tca l!tcī lē ā'la. He wí'tū cta'ya. Tsí e<sup>s</sup> *tīmīsí'wat*."<sup>3</sup>

Tsō kwe helmí'hís asō' l!tcí'yat lē ā'la. Í'níye kwe  
 5 k!ālt. He'niye kwe hí'nī ha<sup>u</sup>wē'í'wat, tsō tē'mā la<sup>u</sup> kwe  
 sītsí'nt. Xā cku hēn kwa mī'tsís lōwē'í'wat lax ā'la. Hats  
 kwe tsō'we<sup>x</sup>L lā ye'es. K'í'yasetc kwe *LE'kat*. LE qakō'-  
 met tle<sup>x</sup>t la<sup>u</sup> kwe lōwē'í'wat lax ā'la. LE kwe l!x'īnē'í'wat  
 ye'es. In k<sup>u</sup> wīt k'í'fō'wīt qantc. Tsō kwe asō' tē'tcí'yat  
 10 lē ā'la. Asō' *qatōwí'ye* lē ā'la. In kwe wīt qa<sup>u</sup>'lqa<sup>u</sup> lēx  
 ā'la. Yí'xēi k!wā'lís kwe k!ā'alt. Tsō kwe xwāndj īlt  
 hā'lātc. "Qanō'tca l!tcī lē ā'la. ÍL hanL tcítc xa'la. Hí'nī  
 hanL e<sup>s</sup>lō<sup>ux</sup>tā'ya." L'nuwī la ū hau'we<sup>4</sup> lē ā'la. Tsō  
 kwe asō' hak<sup>u</sup>tō<sup>u</sup>'wat. Tsō kwe hí'nī la<sup>u</sup> lō<sup>ux</sup>tā'ya. *Lika-*  
 15 *ya'haxam* lān ā'la lān l!ha'wais. Tsō kwe hí'nī hak<sup>u</sup>tō<sup>u</sup>-  
 wat yí'qa la<sup>u</sup> qā'yísitc.

Tsō kwe tcí la, í qa<sup>u</sup>wahā'ya. lōwā'kats *LEkai'axatc*.  
 In k<sup>u</sup> wīt qantc k'í'fō'wīt. Hats kwe yí'xen tēi mā stō'waq.  
 "E<sup>s</sup>he'ṅne<sup>u</sup> hū<sup>u</sup>'mís. E<sup>s</sup>kwaā'nīya í? He'ṅne<sup>u</sup> ā'la tē'ís  
 20 ā'la." Hats kwe tcí'lāts lē hū<sup>u</sup>'mís. "E<sup>s</sup>huwē'nī, ís pī'x'pī  
 hanL." In kwe l!āts lē hū<sup>u</sup>'mís. Qatcīnehení'waq. "Yí'-  
 kwanL tcítc he'í'f iluwe<sup>x</sup>tcís leṅ e'stís?" — "Ēn hanL k!u<sup>u</sup>xwí'.  
 Asō' hanL e<sup>s</sup>wu'txe. E<sup>s</sup>k'í'fō'wīt hanL tí'ye e'stís." Tsō  
 kwe xwāndj hā iluwe<sup>x</sup>tcís. "LE'γī íl."  
 25 Tsō kwe íf la. "Xā'a'patc hanL ís lē'ān." — "In k<sup>u</sup>  
 hanL ā'ya ṅqā'ya?" — "E<sup>s</sup>lē'γī hanL. YanL ís lē'ān,  
 e<sup>s</sup>yixuxwē'í'wat hanL teṅ qa'tqail. E<sup>s</sup>l!lē'et hanL. Tsō  
 hanL xwāndj e<sup>s</sup>íltā'mī, tsō tē'mā hanL e<sup>s</sup>ílx." Hats he  
 ní'k!wa í'nē'k'ítc íf la. Kwaā'nīya kwa xā'a'p nlexa'tcem  
 30 íf la. Hats kwa íf l!hīnpí'ye. K'lāxā'a'patc hí'nī k<sup>u</sup> l!tāyas.

<sup>1</sup> *k!ā'alt*.<sup>2</sup> *He t x'yeai*'.<sup>3</sup> This passage is rather obscure.<sup>4</sup> See §§ 97, 118.

and he would always cry. No matter who took care of it, the child would still cry. Thus spoke to her her elder brother: "Put the child outside. Who is it? You are just holding it."

So the next day she put the child out again. It did not cry any longer. She had it there for a long time, and then went to see it. It is said that her child must have been eating something fat. It had a mouth (full of) grease. The child was eating seal-meat strung on a stick. She examined the mouth. She saw no one anywhere. Then again she brought the child in. The child again began to cry. The child did not (let) anybody sleep. It cried one (whole) night. So thus said her elder brother: "Take the child outside. (See) what it will do there. You shall watch it there." The child was growing very (fast). So again she left it (outside). Now she was watching it there. She was leaning sidewise alongside of her child. So she left it there a whole day.

Then she went there when evening came. She was sitting sideways. Nowhere did she see anybody. All at once a man was standing there. "You are my wife. Do you know it? Our (dual) child is my child." The woman became ashamed. "You get ready, we two will go home." The woman said nothing, and began to think. "I wonder what my folks will say." — "You will not get lost. You will again come back. You will see your folks." Thus she was thinking: "All right!"

Now they went. "We two will go down into the water." — "Won't I be out of breath?" — "You will be all right. If we two go down, you will hold on to my belt. You will keep your eyes shut; and when I tell you so, then you shall look." It seemed as if they went through (some) brush. She knew that they were going in the water. They went through. There was no water

HE hethe'te û ā'la lä dä'mîf. Kat'E'mîs k<sup>u</sup> lä tí'mîf, ta xä k<sup>u</sup> qaħmeniyā'wa.

- Ē'nuwī kwe ła û hau'we<sup>1</sup> le dī'lōL. *Dīs* kwe mī'laq dōwā'ya le<sup>x</sup> dī'lōL. *Tsēl'*<sup>2</sup> mī'laq kwe c<sup>ea</sup>lcīt lāx e<sup>n</sup>nātc.
- 5 Xwändj kwe ilt le ā'la. "Nā<sup>a</sup>nt kwe mī'laq lī'ye ax'ī'axatc." Tsō kwe xwändj l<sup>l</sup>äts le dī'lōL. "Xtcī'tcū ūL is pī'<sup>x</sup>pī mīlaqa'yāwe?" Xwändj ilt le<sup>x</sup> dä'mîf. "Ī'nīex hanL ła tī'ye e<sup>n</sup>nātc mīlaqa'yāwe. E<sup>o</sup>Lōwa'kats hanL. Mī'lātc hanL is ła."

- 10 Tsō kwe helmī'hîs huwē'itsēm, ta ła. Kat'E'mîs g'ā'we yeq! kwe l!hats. L<sup>l</sup>ō'nī kwe tsxā'yat. Ī k'īlō'wīt cītctī'itc g'ā'we mī'lat. Ī'x'etc kwe la<sup>u</sup> ĩ ła'at le g'ā'we. Ētcīla'ais ła û mī'le.<sup>1</sup> Mī'laqetc kwe ĩ k'lwīnē'wat. Hats kwe kwa ĩ tō'hîts le g'ā'we, ta kwe asō' l<sup>l</sup>le, ta ĩn kwe qantc
- 15 k'īlō'we le mī'laq. T<sup>e</sup>qaī'tca ła le g'ā'we. Ī'x'etc la<sup>u</sup> ĩ tkwīle'wat. Nā<sup>a</sup>nt mā ĩ k'lwīnē'wat. Le g'ā'we hū'<sup>x</sup>ltet kwe. Asō' ła le g'ā'we. Yī'qa kwe ĩ k'lwīnē'wat. Īn kwe xwīt la<sup>u</sup> tō'hîts. Asō' k<sup>u</sup> ba'ltīdja l<sup>l</sup>ēitc le g'ā'we. Lāx hā'lātc yī'qa tkwīlē'wat le g'ā'we. Qantc kwe *kwan*<sup>u</sup>-
- 20 *wanL*<sup>3</sup> ta'ntan. Cī'<sup>n</sup>tctat kwe le hā'lātc ltce'īsītc. Hēikwa hats mā k'īlō'wīt. Ētce'īsītc l<sup>l</sup>ō'nītc kwe mā c<sup>ea</sup>lcīcā'nī. Tsō kwe ła. Yī'halqtce<sup>4</sup> kwe he'laq. Hēikwa hū'<sup>u</sup>mîs hīt. Ī k'īlō'wīt, itīslō'wat kwe. Hēikwa hats lä henī'k<sup>u</sup>nātc. Hēi cīl ā'yu xä. "N<sup>o</sup>'ne nex mīlkwī'yatc. N<sup>o</sup>'ne te hī'nī
- 25 nyīxu'mē. Tēi kwī'les te mī'laq. Xle'itc te'cīn k'lwīnā'is." Nā<sup>a</sup>nt kwe le mī'laq. Tcī'lats kwe le dä'mîf, ĩ la<sup>u</sup> kwī'les k'īlō'wīt le mī'laq. "Leŋ xā'la tsī'x'tī ŋī'ltū, tsī mīlaqa'yāwe. Tēi tsī'x'tī ŋdjī. *Dīs* he mī'laq dōwā'ya leŋ xā'la." Tcī'latitex k<sup>u</sup> le g'ā'we yeq!. Tsō kwe ūx pī'<sup>x</sup>pī. "Īn

<sup>1</sup> See §§ 97, 118.

<sup>3</sup> *kwa hēn hanL*.

<sup>2</sup> *tsä'yux<sup>u</sup>*.

<sup>4</sup> *yī'helq + tc + -e*.

in the village. Her husband was a rich man's son. There were five boys, and he was the youngest.

The boy grew very (rapidly). The boy always wanted to (have) arrows. His mother made him small arrows. Thus she would say to the child: "Your maternal uncles have many arrows." So thus spoke the boy: "How would it be if we two should go after arrows?" Thus said the husband: "Your mother will go alone for the arrows. You will stay (here). We two will go (some other) time."

Then the next day she got ready and went. She wore five sea-otter hides. The flood-tide (came) early in the morning. They saw a sea-otter swimming in the river. They hunted the sea-otter in canoes. She was swimming along the beach. They were shooting at her with arrows. It seemed that they hit the sea-otter; but she would come out again, and the arrows were nowhere to be seen. The sea-otter went up the river. They followed her in canoes. Many people were shooting at her. The sea-otter turned back and went (away) again. Still they were shooting at her. No one hit her. Again the sea-otter went out into the ocean. The elder brother kept on following the sea-otter. It is said that she went ashore somewhere. The elder brother went around the ocean beach. Suddenly he saw (what appeared to be) a person. The person was playing on the beach in the water. He went there. He came closer, and, verily, it was a woman. As he looked at her, he recognized her. Verily, it was his younger sister. Indeed, it was she. "It's I, my younger brother. I was travelling there. Here are all the arrows. You were shooting them at me." Many were the arrows. The man was ashamed when he saw all the arrows. "My child sent me here just to get arrows. I came here. My child always wants arrows." She was drying the sea-otter hides. Then they two went home. "Don't think



- hanL xtcitc ye<sup>s</sup> iluwe<sup>x</sup>tcis. Npī<sup>x</sup>pī hanL, tēi grā'we yeq!  
e<sup>s</sup>ne te la<sup>u</sup> ātsā'mī. Dīl hanL xle'itc e<sup>s</sup>sō<sup>ux</sup>tits. Mā ten  
dā'mīl. He hethē'te ū ā'la. Ēīn yū e'hentc tē'lin kwee'tī.  
Yīqā'tē yī'helq he lä ū yīxā'wex. Yuwe cīn kwīna'ē'wat  
5 ba'ltīdja te k<sup>u</sup>ī'yex yīxā'wex yuwe tc!lī ū qā'yīs." Lō<sup>ux</sup>tā'ya  
lä henī'k<sup>u</sup>nātc, ī L<sup>ē</sup>ān. Hān we'hel he'laq xā<sup>p</sup>. Īk'ī  
*tqalaī'teq*<sup>1</sup> k'e'la ta t'k!wīl xā'patc lexa'tca. Xwāndj kwe  
īlt lä mīlkwī'yatc, le ai'wa in L<sup>ē</sup>ān xā'patc. "PENLō'wai  
hanL e<sup>s</sup>k'ī'lō<sup>u</sup>ts he'lmi tsxā'yat tī'yen lī'x'li."
- 10 G'īlī'yāat kwe Lō<sup>w</sup>'qtsxem helmī'hīs. Hēi kwa hats ā'yu  
penLō'wai tana'at. La<sup>u</sup> kwe īl yeqtsō<sup>w</sup>'wat le penLō'wai.  
Īl tsī'xats kwe lāl kafa'līs. Tsō k<sup>u</sup> asō' īl wutxa'xa, lä  
dā'mīl ta la ā'la. *Ntsaltsīlī'ye* k<sup>u</sup> lä t'kwā'tuk<sup>u</sup> kllē'es  
kwe. Asō' īl pī<sup>x</sup>pī lä dā'mīl ta la ā'la. Ba'ltīdja hen  
15 yīqā'ntcem *qaskī'was* kwe *halha'lī ntsayā'newe*<sup>2</sup> le *qaskī'-*  
*was*. Ta in kwe yū'kwe le hū<sup>w</sup>'mīs. In asō' k'īlō'we.  
Īl mīlaqa'yāwe tcō<sup>x</sup>wīt qa'xana le tsāyā'ne *qaskī'was*. Lex  
mā kwe īl k!wīnē'wat xmī'laqetc. Tsī kwe īl *qa'ctca*<sup>3</sup> le  
mī'laq. In k<sup>u</sup> asō' wutxa'xa. Hen yīqā'ntcem yū'xwā  
20 kwe tā'ntan le penLō'wai, yī'xēi tsīm ta hīs kwe qa'lu.  
Yū'xwā īl tanī'yat le penLō'wai. Īl *qa'ctca*<sup>3</sup> le'īl ha'līqas.

## 26. THE WOMAN WHO MARRIED THE WOLF.

- Kwē'is kwe Lōwa'kats Tak'īmī'ya. Kat'ē'mīs k<sup>u</sup> mīl-  
kwī'yātc. Kwī'les xwīt kwe la<sup>u</sup> Lōwe'etc dōwā'ya, ta la<sup>u</sup>  
kwe in dā'mīl dōwā'ya. Dīs kwe la<sup>u</sup> l!xat, lē'nat tqa'līs  
25 nyīqā'ntcem. Kat'ē'mīs kwe *u'xmêl*. Yī'xen k<sup>u</sup> la yu<sup>wī</sup>le'nu.

<sup>1</sup> *Lk!alaī'tEx*.<sup>2</sup> *ntsāyā'nehe*.<sup>3</sup> *qaī'cta*.

about it. I will go home. I give you these sea-otter hides. You can trade some things for them. My husband is a person, he is a chief's child. We do not live very far from here. His house is close by. You can see in the ocean this stone house whenever it is low tide." He saw his elder sister as she went down into the water. The water reached to her stomach. She held up both her hands and dove into the water. Thus she said to her younger brother, before she went down into the water: "To-morrow early in the morning you will find a whale at your landing-place."

The next day he got up a little before daylight. Verily, a whale had been washed ashore. They cut that whale into pieces. They distributed it among their friends. So, indeed, she returned (to) her husband and child. Her shoulders were turning into *tsaLtsiL*, and (became) black. Again they went back, her husband and child. Afterwards little serpents came in and out to the ocean. And the woman did not come ashore: she was not seen again. The little serpents came after arrows, jumping (over one another). The people shot arrows at them. They were merely giving them arrows. They did not come back again. Afterwards two whales came ashore, — one (in the) summer, and (one) also (in the) winter. They sent two whales ashore. They gave (them) to their relatives by marriage.

## 26. THE WOMAN WHO MARRIED THE WOLF.

A girl lived in Takimiya. (She had) five younger brothers. Everybody wanted to buy her, but she did not want a husband. In the afternoon she was always chopping wood. She had five pack-ropes. Once she went to pack (wood).

- Hecl'len k<sup>u</sup> wu'txe. Kat'emí'sís ní'k'inetc kwe x'íní'ta.  
 "Xnōwe kwanl yū'wel." Hän xwí'lux<sup>u</sup> x'íní'yat le x<sup>u</sup>'mêl.  
 In kwe xtcítc stō'waq. Hats k<sup>u</sup> kwa xdi'p la<sup>u</sup> yu'xwa.  
*Canxexa'nāya* kwa. Mīl kwe *twí'kêt* ta asō' kwe *xala-*  
 5 *wí'tsa*. K<sup>u</sup> mā xīn dī'p yīxuxwí'tex. "Nī kwaā'nīya xtcítc  
 itse'ts tep yū'wel." He'nīye xwāndje'nī ta la<sup>u</sup> kwe k'í'ñā<sup>u</sup>  
 ta *qatōwí'ye* kwa. Hats kwe y'ixen mā stō'waq. "E<sup>h</sup>hepne'<sup>u</sup>  
 hū'wīs. NE'xkan tē la<sup>u</sup> nyīxuxwē'wat tī'ye yū'wel.  
 Xwāndj tē ēn xtcítc stō'waq." Xwāndj kwe *ladj'í'ya*.  
 10 "NEX hū'wīs." Hats k<sup>u</sup> kwa tci'fats le hū'wīs. In k<sup>u</sup>  
 mītsīsí'ya le dā'mīl. In kwe mī'lātē la<sup>u</sup> k'í'fō'wīt. Tsō  
 kwe xwāndj hā iluwe'xtcīs. "Nā'am hanl hexā'itc."  
 Kat'emí'sís yū'wel yí'qa kwe hī'nī ha'wē'wat. Hāx e'stīs  
 kwe la<sup>u</sup> k'í'lō'uts le yū'wel. "Xdi'p cku la<sup>u</sup> tsxaū'wat."  
 15 Kwí'les qantc kwe la<sup>u</sup> í'f wí'lō'wat.

- Tsō kwe tclé'etc í'f la *nekwi'nāt*.<sup>1</sup> Ta la<sup>u</sup> kwe he'mīs  
*kūx* yīxā'wex halqtsō'wat. Í kwe tci halqtsō'wat lā hū'w-  
 mīs, "Mīl yí'qa tsīx' lí'ye qalí'ksātē hanl e<sup>h</sup>t'cī'itsū."  
 Tsō kwe hī'nī lōwā'kats í'a'qa. Hēi kwa hats līma'k<sup>u</sup>  
 20 e'nek. Ta la<sup>u</sup> kwe qai'xqā'ya<sup>u</sup>. Hats k<sup>u</sup> kwa qawenīse'nī.  
 Lqa'at k<sup>u</sup> ye'es *la'lawat* kwe. LE hū'wīs hu'xltet k<sup>u</sup>.  
 LE lí'mak<sup>u</sup> skwí'wat le ā'la. "In dōwā'ya te'xtīs tē hū'w-  
 mīs. Qayauwí'ye le hū'wīs." Tsō kwe qau'net le ā'la.  
 "Xtcítcū e<sup>h</sup>itsītō'wat ye'tet? E<sup>h</sup>māheñē'wat hanl ye'tet.  
 25 La<sup>u</sup> ēn hanl a'lqsītū." Asō' lē'itc hū'wīmīk'nts k<sup>u</sup> hē tet.  
 Xwāndj kwe í'lt le hū'wīs. "E<sup>h</sup>tītē."

- Tsō kwe te'xtīs. Nā'ant kwe yeai' tēmā'le wēlā'xaai  
 qaits, í kwe te'xtīs. L'nta k<sup>u</sup> mēn, a'wa in wutxa'xa.  
 Tsō kwe í qa'wahā'ya, wutxa'xa kwe le tcaní'yatc. Kwí'les  
 30 kwe la<sup>u</sup> yí'xēi ū xwí'tsxut he'í'f yū'wel, ta la<sup>u</sup> kwe í'f x<sup>u</sup>kwīt

<sup>1</sup> ní'k'inetc.

She came back four times. The fifth (pack) she put on the top of a log. "This may be a good load." She put the pack-rope on the top of her head. She could not stand up. Something was holding it (back). She shook it around (to see) whether she wouldn't tie and untie it; but there was nothing holding it. "I don't know what's the matter with my load." For a long time she did it thus; she got tired and began to cry. All at once a man stood (there). "You are my wife. I was holding your load. That's (why) you couldn't stand up." He had called her thus: "My wife." The woman became somewhat ashamed. She did not know the man. She never had seen him. Then she was thinking thus: "I will go with him." The fifth pack she still had left there. Her folks found the pack. "Some one must have killed her." They all looked for her everywhere.

So they went back of the shore into the forest. And he took her up there to a big lumber-house. When he had taken his wife up there, (he said,) "Please (wait) here, your mother-in-law will take you in." So she was sitting there waiting. Suddenly a Wolf ran out. She became frightened, and it seemed that he was growling. He opened his mouth and growled. The woman turned back. The Wolf said to the boy, "This woman does not want to come in. The woman is frightened." Then the boy got angry. "What's the matter with you? You shall change yourself into a person. She will not be afraid of you (then)." (Wolf) went out again, and assumed the shape of an old woman. Thus he said to the woman: "Come in!"

So she entered. Many other old people were lying inside when she entered. The people had gone hunting, and hadn't returned yet. Then in the evening the young men came back. Each of them had as a load a deer, and they threw it down outside the house. They had all



qanō'tcem yīxā'wexē'itc. Ít nkwi'les dī'ile k<sup>u</sup> qaits. Nā<sup>a</sup>nt  
kwe hata'yims, gō<sup>us</sup> tī'tcāne tcllis tlex<sup>t</sup>.

Hī'nī kwe itse'ts. Yū'xwā ū k<sup>u</sup> hī'me. Ta la<sup>u</sup> kwe  
hā'wī le hī'me. Xwāndj kwe īlt lā hī'me. "In le he  
5 qai'nīsītē ic alicanī'waq." Í kwe í'nuwī hā'wī le hī'me,  
tsō kwe qai'nīsītē kwe ūx yūwī'tīt. Mā kwe ūx kwīna'ēi-  
wat. *K'wanxa'hī*<sup>1</sup> kwe le'ít xwī'lux<sup>u</sup>. Nī'k'īnītē kwe íť  
yūwī'tīt. Íť klā'lt. Í kwe ūx wutxa'xa, ūx skwī'wat te íť  
wīlō'wat. Tsō kwe xwāndj skwī'wat. "Nō'ne cku te íť  
10 wīlō'wat."

Tsō kwe yī'xen qā'yīs tex dā'mīť pū'yat lā hū'mīs hān  
e'stīs. Alī'maq kwe he'ít yū'wel. Kwī'les tī'tcāne le tlex<sup>t</sup>  
ta kwī'les tī'tcāne le hata'yims *nkwi'lā'gwať*. Yī'qa kwe  
gī'kwa e'hentē slne'et hē'k'itē ta xwāndj kwe īlt lā hū'  
15 mīs. "Ła'ex kī'lōwī'tē lī'ye e'stīs. le hanl e'wu'txe."  
Tsō í tēi he'laq, xwāndj k<sup>u</sup> īlt lā e'stīs. "Nlē'γī. In hanl  
xtcītē he'cīn iluwe'xtcīs.<sup>2</sup> Dā'mīťetē teŋ lōwa'kats." Tsō  
kwe xwāndj īlt lā e'stīs. "Tēi yīqan'tcem *dīs* hanl tlex<sup>t</sup>  
cīn *qactā'mī*.<sup>3</sup> Xwāndj hanl nī'lt leŋ hī'me: Tsí'x'tī han-  
20 lawe tlex<sup>t</sup> íť mema'ēi'wat." Tsō kwe ūx hū'x'lye. *Lā'wā*<sup>4</sup>  
xwī'tsxut ta djilī'ye tēi kwe íť mema'ēi'wat, ta la<sup>u</sup> kwe  
xī'nīex íť tsxaū'wat. lī'mak<sup>u</sup> lā dā'mīť.

## 27. THE WOMAN WHO MARRIED THE DOG.

Kwē'is kwe Tak'īmī'ya lōwa'kats. Kat'e'mīs k<sup>u</sup> hā'lātē.  
*Dīs* kwe la<sup>u</sup> mī'k'e c'a'lcīt. Qa'nōtē kwe k'yēais ū *tsēť*<sup>5</sup>  
25 yīxā'wex. Hī'nī k<sup>u</sup> c'a'lcītet. LE'γī k<sup>u</sup> *tsēť*<sup>5</sup> kwī'yōs hīs  
kwe la<sup>u</sup> hī'nī. Xnā<sup>a</sup>nt tī'mīť kwe la<sup>u</sup> dōwā'ya xlōwe'etc  
hū'mīsītē ta la<sup>u</sup> in dā'mīť dōwā'ya.

Yī'xen kwe c'a'lcītet lān *tsēť*<sup>5</sup> yīxā'wex. Nehāwī'tsen  
dā'mīť kwe he'laq hexā'itē. Kwī'les xtcītē k<sup>u</sup> mīťcmī'natē.

<sup>1</sup> *K'wa'nxi*.

<sup>2</sup> Literally, "not shall (be) anything (in) your heart."

<sup>3</sup> *qactā'mī*.

<sup>4</sup> *Le'we*.

<sup>5</sup> *tsā'yux*.

sorts of things inside, — much money and all kinds of dried meat.

She staid there, and had two children. And the children grew up. Thus she said to her children: "You mustn't play down the river." When the children grew up very large, they two went down the river. They saw some people. (The hair on) their heads was cut (short). They were walking around the forest, and they cried. When the two came back, they told what they had seen. Thus she said: "They must be looking for me."

Then one day the husband took his wife to her folks. They carried large loads, — all kinds of meats, and all kinds of money and valuables. He was hiding a little ways off in the brush, and said thus to his wife: "Go and see your folks. You shall come back soon." So, when she arrived there, she said thus to her folks: "I am all right. Don't worry about (it). I am living with a husband." So thus she spoke to her folks: "After this I will always give you meat. I will say thus to my children, (and) they will continually drive meat here." Then the two went back. They were driving live deer and elk there, and then they killed (them) themselves. Her husband was a Wolf.

## 27. THE WOMAN WHO MARRIED THE DOG.

A young girl lived in Takimiya. She had five elder brothers. She was always making baskets. Outside she had her separate little house. She used to work there. She also had a pretty little dog there. Many men wanted to buy her in marriage, but she did not want a husband.

Once she was working in her little house. A pretty man came to her. He asked her all (kinds of questions).

“Xtcí'tcū he e<sup>s</sup>itsitō'wat tī'ye kwí'yōs? Xtcí'tcū he xa'laí tī'ye kwí'yōs?” Tsō kwe skwí'wat. “Yuwe nte'x'tits lōwí-yā'wa, k'yēai's he nā'tsa tēṇ kwí'yōs. Yuwe nte!ō<sup>u</sup> he qā'lqāl nqa'ñin kwe tc!ō<sup>u</sup> le kwí'yōs.” Tsō kwe xwändj ílt.  
 5 “Nye<sup>s</sup> dá'mít.” Tsō kwe tsxaū'wat lä tsel<sup>1</sup> kwí'yōs ta l'ntits kwe, ta tcí kwe la<sup>u</sup> ā'tsa tet. Tsō te'mā hats kwa tsel<sup>1</sup> kwí'yōs.

Kwa kwe qal le yixā'wex, ta nhe'qhelqe. Í kwe klweil-tcí'ye au'qat kwe le kwí'yōs yeq!, ta tcí kwe tc!ō<sup>u</sup> län  
 10 hū'ús. Ta la<sup>u</sup> k<sup>u</sup> mitsílti'ye. Ta la<sup>u</sup> kwe íl mitemí'nate läl hä'ltcīnī. “Xwí'tū te e<sup>s</sup>mitsí'ltū? Wí'tū tī'ye dá'mít?” Hats k<sup>u</sup> kwa in la<sup>u</sup> he'íl iluwe'x'tcís le tsūtsūwā'nē<sup>2</sup> hāl'iyas. Íl mitemí'nate kwe ta la<sup>u</sup> kwe in skít.<sup>3</sup> Le qañmení'yawa hä'lātē xwändj k<sup>u</sup> iluwe'x'tcís. “Tcí'tcū ctāya te la<sup>u</sup> xnōwe  
 15 lō'xtā'ya te kwí'yōs?” Xwändj kwe ílt lä hāl'iyas. “Cín tōhítse le kwí'yōs!” He'mistu k<sup>u</sup> le'íl kwe'nēL. Yí'xēi qā'yisite he lōwā'was nyíqa'ntcem lē'itc kwe le hū'ús heqhe'lqē'itc. Tkwi'la le kwí'yōs heqhe'lqē'itc. La<sup>u</sup> tsxats pílís lex qañmení'yawa. Tex míl'aqetc tō'híts le tsel<sup>1</sup>  
 20 kwí'yōs. Qanō'tca x'ne'x'tits le kwí'yōs ta lalla'lwaaí. Wítwehe'x'tcení ū iluwe'x'tcís, ta la<sup>u</sup> tkwīlē'wat lä kwí'yōs ní'k'inetē. Tsō kwa k'í'lō'uts lä kwí'yōs e'qe kwe tsxū, ta la<sup>u</sup> kwe tē'pits.

In k<sup>u</sup> pī'x'pī, yí'qa kwe tcí la. Enē'k'etc tsel<sup>1</sup> lā'ník.  
 25 tkwīlē'wat. Tsō kwe hí'nī yixā'wex c'a'lcit. Tsäyā'ne ltcí la<sup>u</sup> k<sup>u</sup> lōwā'was. Ta la<sup>u</sup> kwe alx yú'xwä k<sup>u</sup> hí'me. Le kwe la'yam<sup>4</sup> ū ha'we. Ta la<sup>u</sup> kwe ūx lnē'waq. Xí'ya, ba'tkē, līpā'ya<sup>u</sup>, xwí'tsxut, gō'us kwe la<sup>u</sup> ūx aiwē'wat, ta la<sup>u</sup> kwe he'íl lōwā'was. Í kwe ūx wutxa'xa ínta,  
 30 ūx kwískwí'wat kwe le'ūx e<sup>s</sup>nātē. “Mā he xwīn kwīna'ēi-wat. Kl'wa'nxahí<sup>5</sup> he ta la<sup>u</sup> k'í'mít. Yí'kwe dīl te íl wīlō'wat.”

<sup>1</sup> tsū'yux<sup>u</sup>.<sup>2</sup> tsōtsō'(w)inī (r).<sup>3</sup> skwít.<sup>4</sup> Laā'yam.<sup>5</sup> Kl'wa'nxāí.

"What do you usually do with your dog? What does your dog usually do?" Thus she informed him: "Whenever I go inside to eat, I always give my dog separately. Whenever I go to bed, the dog lies down under (my) bed." Then he spoke to her thus: "I am your husband." Then he killed her little dog, skinned it, and put its (hide) on. Then he looked just like the little dog.

It was an underground house, and had a ladder. In the evening he would take off the dog's hide, and lie down there with his wife. And she became pregnant. So her older brothers were asking her, "Who made you pregnant? Who (is) your husband?" The eldest brothers did not seem to care. They asked her, but she did not tell. The youngest brother (however) was thinking thus: "Why is it that she takes such good care of this dog?" Thus he said to his elder brothers. "You hit that dog." Their sister was getting big (with child). One day after a meal the woman went out on the ladder. The dog was following her on the ladder. The youngest brother took a bow, and hit the little dog with an arrow. The dog jumped outside and howled. She was sorry, and followed her dog into the forest. So she found her dog lying dead, and she buried it.

She did not go home: she kept on walking. She followed a small river (leading) to the forest. Then she built a house there. She had there for food small trout. And the two children were born. They grew fast. And they two were hunting. Coon, wildcat, fisher, deer, — they two killed them all, and this was their food. When they came back (from) hunting, they two informed their mother: "We two saw (some) people. (Their hair) was cut short, and they were crying. They seemed to be looking for something."



Tsō kwe yí'xen skwí'wat kwa lä hī'me, xtcitc 1<sup>1</sup> lela<sup>u</sup> hī'nī kwee'ti. "LE xyu'wint hegne'itc he'laq le'ic e'k<sup>u</sup>lätc. *Tsēl*<sup>2</sup> ŋkwí'yōs, ta la<sup>u</sup> tsxaū'wat, ta tcī la'ats tet." Yeai' kwe xwändj kwí'skwí'wat lä hī'me. "Leŋ xqałime'nēx  
5 mīlkwí'yatc la<sup>u</sup> tsxaū'wat le *tsēl*<sup>2</sup> kwí'yōs. In kwaā'nīya mā."

Tsō kwe yí'xen xwändj kwe ilt lä hī'me. "Ŋpí'x'pī hanL. Ŋk'itō'wīt leŋ e'stīs." Tsō kwe ā'yu pī'x'pī. K'itō'wīt kwe lä kał'lis. Xwändj kwe Llä'xem. "Yū'xwä ŋhī'me. He'ŋne<sup>u</sup> dā'mīt le *tsēl*<sup>2</sup> kwí'yōs. Hexä'ū hī'me  
10 te ŋhītyū'wat." Lāx tsō'nī hä'lātc xwändj kwe ilt. "Wut-xa'xa hanL lī'ye hī'me. Kwí'les hanL ŋā'tsa teŋ hatā'yims. I'k'ī yīxahī'nā hū'ūmīs hanL ŋā'tsa he'mā." Tsō kwe ilt la łatsō'ta. I k<sup>u</sup> ūx kwīna'ē'wat ilt dīnā'yam, xmi'laqetc ūx k'wīnē'wat. Tsī xwändj aqalqsi'tex. Tsī xwändj ūx *tcēl*  
15 *nawā'LES han'ya*. Tsō te'mā kwe ilt hū'xLta le hī'me Tak'imī'yaha'mitc. I kwe hä'wī le hī'mieł *tātł' mēlāku*.<sup>3</sup> Nauhīna'nāwas kwe *hākumī'tsīs*.<sup>4</sup> Hē'ye kwe *hākūmīsēs*.<sup>4</sup> Hananā'was kwe *hākumē'tsēs*.<sup>4</sup> Mā kwe wīt, yī'qa kwe ūx Lxant.

## 28. THE WOMAN WHO MARRIED THE BEAR.

20 Yí'xen kwa kwēis nī'k'inetc kwa k'ō'wīt la. I kwe la<sup>u</sup> he la, dī'lōł kwa k'itō'wīt alī'canī. Tsō kwa yī'qa tcī la ta la<sup>u</sup> kwa ūx hīnī'hīye. Ta la<sup>u</sup> kwa nehā'witsen dī'lōł. Ta la<sup>u</sup> kwa mīntcītis le kwēis. "E<sup>o</sup>pūtā'mī hanL?" Tsō te'mā kwa xwändj ū iluwe'xctīs. "Ŋla hanLeł ye'ne'itc.  
25 E<sup>o</sup>nehāwī'tsen dī'lōł ta e<sup>o</sup>dōwāyextā'is ye<sup>o</sup> hū'ūmīsēitc." Ta la<sup>u</sup> kwa pī'yat le kwēis. Aī'wa kwa ūx in wu'txe, mändj kwa dī'lōł he'ūx ā'la. I kwe la<sup>u</sup> wutxe'ye lä e'k<sup>u</sup>lätc nyīxā'wex, nā'ant kwa cx'imł qaits k'itō'wīt. Ta hīs kwe

<sup>1</sup> Abbreviated from *dīk*.

<sup>3</sup> *tcētā'mīt ku*.

<sup>2</sup> *Tsā'yux<sup>u</sup>*.

<sup>4</sup> *he ku mī'tsīs*.

One (day) she told her children (how it was) that they were living there. "At first your (dual) father came to me. I had a little dog, and he killed it and put its hide on." Then another (day) she informed her children thus: "My youngest brother killed that little dog. He did not know (it was a) person."

Then one (day) she spoke thus to her children: "I will go home. I will see my folks." Then, indeed, she went home. She saw her relatives. Thus she was talking: "I (have) two children. The little dog was my husband. The children I have are his." Her oldest brother thus spoke to her: "Your children shall return; I will give them all my money; to both of them I will give a wife." Then they went to get (the children). When these two saw them coming, they two shot arrows at them. They were merely frightening them thus. They two were doing it that way just for fun. So then they took the children back to Takimiya. When the children grew up, they were very strong (men). They were great shinny-players. They were great gamblers. They were experts in wrestling. No matter who (it was), they two would still throw him.

## 28. THE WOMAN WHO MARRIED THE BEAR.

One (day) a young girl went into the forest to pick berries. As she was walking, she saw a young man playing. She kept on going there (until) the two met. And he (was) a pretty, young man. And he asked the young girl, "Shall I take you home?" Then she was thinking thus: "Of course, I will go with you. You are a pretty, young man, and you want me as your wife." So he took the young girl home. They two had not yet gotten back, when they two had a boy. When she was taken to his father's house, she saw many bears inside. And he too changed

xä cx'ímł̥ts tet. Ta la<sup>u</sup> kwa äxânîu<sup>1</sup> îluwe'xtcîs. Ta la<sup>u</sup> kwa in xtcîtc xa'ł̥ł̥, mändj kwa yí'xēi ū ā'la, le cx'ímł̥ ū ā'la. Ta la<sup>u</sup> kwa in kwaā'niya xqantc le ūx·djī ta la<sup>u</sup> kwa in xtcîtc pī'x·pī.

- 5 Tsō kwa yí'xen ta la<sup>u</sup> kwa k'ō'wīt ła, ta lōwā'kats la ā'la. Ta la<sup>u</sup> k<sup>u</sup> pā'ats lä mī'k'e, ta tō'yat kwa. Ta la<sup>u</sup> k<sup>u</sup> kwí'les lx'ī le yí'k<sup>u</sup>sîl, ta la<sup>u</sup> kwa hí'nī stō'waq kwína'-ē'wat. Ta la<sup>u</sup> kwa in xtcîtc îluwe'xtcîs. Í kwe la<sup>u</sup> hí'nī stō'waq, nā<sup>ant</sup> tsäyā'ne xo'xweł k<sup>u</sup> tcō'xwīt. Tsō kwe
- 10 xwändj ū îluwe'xtcîs. "La<sup>u</sup> hanl nītc ḡpī'ta te xo'xweł. Leḡ ā'la hanl lä ū a'lec." Tsō te'ma kwa inē'k'etc kwe la<sup>u</sup> mai'j'ł̥tsa le lā'wā<sup>2</sup> xo'xweł, ta la<sup>u</sup> kwa pī'ta. Ta í kwe la<sup>u</sup> wu'txe, mī'ntcîts kwa lāx dā'mł̥. "E<sup>3</sup>k'äyū'x<sup>u</sup>sîl<sup>3</sup> ī?" Tsō kwa xwändj ilt. "Mā in. Kwí'les lłk'ī leḡ
- 15 yū'x<sup>u</sup>sîl teḡ xpīye/etc. Nā<sup>ant</sup> ḡcīt'lā. Teḡ ā'la hanl la<sup>u</sup> a'lec." Ta la<sup>u</sup> kwa hīs xä'ka k'í'ł̥<sup>u</sup>tc dōwā'ya. Ta la<sup>u</sup> kwa łatsā'ya le haiwa'lı. Ta í kwe la<sup>u</sup> wíłwí'yak', g'ī k<sup>u</sup> kwa e'hentc lōwā'kats le cx'ímł̥. Le dī'lōl así'l kwa lōwā'kats lān meaní'yas. Tsō te'ma kwe xwändj ilt le
- 20 cx'ímł̥. "Xtcí'tcū ctā'ya te la<sup>u</sup> yū e<sup>3</sup>ł̥<sup>u</sup>x'tā'ya." — "K'í'ł̥<sup>u</sup>tc e<sup>3</sup>dōwā'ya ī?" — "K'í'ł̥<sup>u</sup>tc il ḡdōwā'ya." Ta la<sup>u</sup> kwa łwí'gīt kwa la haiwa'lı ta la<sup>u</sup> kwa tcī lxant lān dā'mł̥. Ta la<sup>u</sup> kwe aqa'lqseī. Ta hats k<sup>u</sup> kwí'les le'ł̥ yíxā'wexetc paā'hīt cx'ímł̥. Lā hala'qes kwí'les kwe la<sup>u</sup> lłē'etc. Ta
- 25 la<sup>u</sup> kwa sqats la ā'la ta la<sup>u</sup> kwa pī'x·pī lān e'stīs. Tsō kwa xwändj ilt le cx'ímł̥. "Ēn hanl dīł. E<sup>3</sup>cx'ímł̥ hanl ta yíqā'ntcem mā hanl e<sup>3</sup>kwína'ł̥. Yanlawe mā e<sup>3</sup>k'í'ł̥<sup>u</sup>-wīt, e<sup>3</sup>neq hanlawe. Dīs hanlawe e<sup>3</sup>cx'ímł̥."

## 29. THE WOMEN WHO MARRIED THE BEAVER.

- Tak'ímí'ya kwa yū'xwä le kwēis kwee'tī. Ta la<sup>u</sup> kwa
- 30 Tske'tcemīt̥c īł ilt lāx tīł. Hethe'te ū ā'la kwe hí'nī lōwā'-

<sup>1</sup> xä'nîu (?).

<sup>2</sup> Lewe.

<sup>3</sup> E<sup>3</sup>k'äyū'x<sup>u</sup>sîl "thou (art) without berries."

himself into a bear. So she began to feel sorry. He did not do anything, and she already had one child, — a child (from) the bear. And she did not know from where they two had come, and she could not go home.

So one (day) she went to pick berries, the child staid (at home). She filled her basket, and she fell. And all the berries spilled, and she stood there looking on. And she did not know (what to do). As she was standing there, many small frogs were jumping (around). So she was thinking thus: "I will take home some of these frogs. (They) shall be the toys of my child." So she wrapped up the live frogs in grass, and took them home. And when she returned, her husband asked her, "You have no berries?" So she told him thus: "None whatsoever. On my way home all my berries spilled. I have many pets. My child shall (have them as) toys." So he, too, wanted to see them. And she went to get the bundle. And while she was unwrapping it, Bear was sitting a little farther away. The young boy was sitting between his parents. So then Bear spoke to her thus: "Why do you take such extreme care?" — "Do you want to see it?" — "Of course, I want to see it." Then she unwrapped the bundle, and threw it at her husband. And he became frightened. And their entire house was full of bears. All her husband's relatives went out. And she took her child and went home to her people. Then thus (some one) said to Bear: "You shall be nothing. You shall be a bear, and the last generation shall see you. Whenever you see any one, you will run away. You shall always be a bear."

## 29. THE WOMEN WHO MARRIED THE BEAVER.

Two girls lived in Takimiya, and their relatives told them (to go) to Tsketc. A chief's son was living there.



kats. Nā<sup>a</sup>nt k<sup>u</sup> hatā'yîms, nā<sup>a</sup>nt k<sup>u</sup> g'ä'we yeq!. G'ä'we kwe ðnē'wat lex dī'lōł. Ta la<sup>u</sup> kwa t'tcī'na<sup>u</sup> c<sup>ē</sup>a'lçit ta hīs kwa tsā'no c<sup>ē</sup>a'lçit. Ūx t'lLī'nat<sup>1</sup> kwe ta la<sup>u</sup> kwe ūx c<sup>ē</sup>a'lçit. HE xā nqa'tume ūx kwee'ti.

- 5 Tsō kwe ðaā'yam le kwēis. Xwändj kwe iłtēm: "LE mā k'lahū'mis. Tcī hanL ic ða le hethe'te nā'la. La<sup>u</sup> hanL ic dā'miłtsō'wat." Tsō kwe tcī ūx he'laq. LE t'tcī'na, tsān nyixā'wex ūx he'laq. G'ikwa nehāw'itsen dā'mił ūx k'ī'lō'uts. Tsōwī'ye kwa xwändj he'ūx iluwe'xcis.
- 10 "Tsī'x'ti cku hītc te'is i'ilei'yu." Tsō kwe la<sup>u</sup> ūx dāmiłtsō'wat le t'tcī'na ta hīnī kwa ūx tīlā'qai. İ k<sup>u</sup> qa<sup>u</sup>wahā'ya, xwändj kwe l'ā'xem le t'tcī'na. "N̄tsisōti'ya hanL." Yī'xēi k!wa'līs kwa e'he. İ k<sup>u</sup> wu'txe, xwändj kwe iłt lā hū'mis. "K!Ltcī x'li'ye leq ix. LE alī'maq k!Ltcī ye<sup>ē</sup>ne'ū lō, ta
- 15 hāl tsāyā'ne k!Ltcī li'ye kwiya'xltc ū lō." Tsō kwe tsxā'yat ūx l<sup>ē</sup>ān. Kwī'les qantc kwe ūx kwīna'ēi'waq. Ūx in kwe dīł k'īlō'wīt. Hats k<sup>u</sup> mā ix ūx in k'īlō'wīt. Nī'k'in la k<sup>u</sup> tsxamī'ye<sup>2</sup> lān lī'li. HE kwe'he ū i'nēik. La k<sup>u</sup> x'nī'yem le nī'k'in tle<sup>ē</sup>ne'nīs. Kā<sup>Lē</sup>mĒq hā'mīyau nī'k'in la
- 20 k<sup>u</sup> x'nī'yem xtema'atc le nī'k'in asī'L. Tsō te'ma kwe ūx hu<sup>x</sup>li'ye ta ūx skwī'wat kwe. "Xwīn dīł k'īlō'wīt." Tsō kwe xwändj ūx iłt. "Danō'la he t'tcī'na ū gag'i'ti la xwīn k'īlō'wīt nī'k'inetc x'nī'yem." Hats k<sup>u</sup> k!āalt lāl tō'mil. Qau'net kwa lā hū'mis. Ūx in kwe dīł kwīna'ēi'wat qaits.
- 25 İn kwe dīł wix'īlīs le t'tcī'na. HE g'ä'we ū yeq! la k<sup>u</sup> nā<sup>a</sup>nt ūx kwīna'ēi'wat, le hethe'te ū ā'la ū yeq! lāl ūx c<sup>ē</sup>a'lçta.

Tsō kwe helmi'hīs k!wī'līs asō' tsisōti'ye yī'xēi k!wa'līs kwa. Tsō kwa ā'yu helmi'hīs ā'yu k!l'tcī wutxa'ta. Tsō

30 kwe la<sup>u</sup> ūx łatsā'ya ta la<sup>u</sup> kwa ūx qamē'tits. Ta la<sup>u</sup> kwa

<sup>1</sup> Līlī'nat.

<sup>2</sup> tsxawī'ye.

He (had) lots of money and many sea-otter hides. The young man usually hunted sea-otters. And a Beaver worked (for him), and also a Muskrat worked (for him). They two would skin (the animals) (while) they two were working (for him). They two lived below him.

So the young girls were going (one after the other). Thus some one told them: "He has no wife. You two go there to the chief's son. Him you two shall take for a husband." Now, they two arrived there. They two arrived at the house of the Beaver and Muskrat. They two found a somewhat good-looking man. Then they two began to think, "It must be here that we two were sent." Then they two married the Beaver, and lived there. In the evening the Beaver spoke thus: "I am going fishing." He was gone one night. When he came back, thus he said to his wives: "There are trout in my canoe. The big trout belongs to you, and the small trout belong to your younger sister." So early in the morning they two went down to the water. They two looked everywhere. They two did not see anything. Not even a canoe did they two see. A snag only was lying at his landing-place. Willow-leaves only were lying (on top) at the end of the snag. Long salmon-berry sticks only were on top, lying cross-ways in the middle of the log. So they two turned back and said, "We two saw nothing." Thus they two said. "Beaver cuttings only we two saw lying on the top of a log." So that old man yelled. He was angry at his wives. They two saw nothing inside. The Beaver had no food. They two saw only many sea-otter hides, the hides of the chief's son, (for) whom they two were working.

So the next night he went fishing again a whole night. Now, indeed, the next day he brought home (some) trout. So they two went to get it, and they two cooked it. This

- he'ûx lōwā'was. Ta la<sup>u</sup> kwa tsäyā'ne qe'mä he'ûx mī'fax.  
 Ta la<sup>u</sup> kwa ûx ā'tsa le tō'mîl *t'tcī'na* le qe'mä. K'lākwa  
 qtsä, ta la<sup>u</sup> kwa in xtcītc q!mīts le qe'mä. Tsī kwa in  
 dōwā'ya le qe'mä. Hän ye'es kwe x<sup>u</sup>kwī't, ta asō' kwe  
 5 *q'Zats*. Lauwī'ye kwa if tō<sup>ux</sup>tā'ya lex t<sup>p</sup>qa'itcem kwee'ti.  
 Ta lauwī'ye kwa in *jausīsä'nī* läl tō'mîl. Hats kwe kwa  
 nmā'lukwa lä qa'wa. Tsō kwe tci İa le *t'tcī'na* le hethe'te  
 nā'lahatc. Mī'ntcīts kwa le *t'tcī'na*. "Xtcī'tcū te la<sup>u</sup>  
 nmā'lukwa tī'ye qa'wa?" Hats kwa *qai'Lā* läl tō'mîl.  
 10 Tsō kwa xwändj l!äts. "Xqantc yī'kwil dī'l he'İaq." In  
 k<sup>u</sup> skwī'wat xtcītc lēla<sup>u</sup> nmā'lukwa lä qa'wa.

- Tsō kwe yī'xen tsxā'yat kwe dä'mīf tsīslā'qaai t<sup>p</sup>qai'-  
 tcem le if kwee'tihītc. Nēhāwī'tsen dī'lōl. Nāant k<sup>u</sup> ha-  
 tā'yīms lä tetc. Tsō kwe xwändj he'ûx İluwe'xtcīs. "Tcī  
 15 cku itc te'İs İlēi'yu. Tcī cku İs *āİtsā'yā*." Tsō te'mā la<sup>u</sup>  
 qā'yīstc g'ā'wents k<sup>u</sup> tet ta la<sup>u</sup> kwa qamelānī'we. Le  
 hū<sup>u</sup>mā'k'e k'İlō'wīta. Nēhāwītsen'İye hū<sup>u</sup>mā'k'e. Ta la<sup>u</sup>  
 kwa mī'İaqetc if tkwī'İtsa. Le *t'tcī'na*, ta le *tsān* nhū<sup>u</sup>-  
 mā'k'ehe kwe if x<sup>u</sup>l!ē'tū İ'x'etc, ta la<sup>u</sup> kwa if tkwī'İtsō'wat  
 20 le g'ā'we. Yī'xen kwa tsō kwa yī'helq l!le le g'ā'we ta  
 la<sup>u</sup> kwa sqats lä pī'līs ta x<sup>m</sup>ī'İaqetc kwe la<sup>u</sup> k!wīnt lex  
*t'tcī'na*. Asī'L la k<sup>u</sup> he'İaq le k!wī'na. Tsō kwe k!wīnt  
 le *tsān*. Kāas kwa tō'hīts le g'ā'we. Tsō kwa ûx qau'net  
 le hū<sup>u</sup>mā'k'e. Xwändj kwe ûx İlt. "He e<sup>s</sup>ne hats yīqa'tēi  
 25 *yā'mdat* ye'k!wī'ne, ta hēi tī'yex *tsēl*<sup>1</sup> mīlkwī'yatc kāas  
 tō'hīts le g'ā'we." Tsō kwe hats qau'net läl tō'mîl ta  
 "Xtcī'tcū te'İs in tci İa te mā e'hentc ū k!wī'ne?" Ta la<sup>u</sup>  
 kwa if in tsxau'wat le g'ā'we. Tsō kwe if hī'yet!, ta if  
 yu'kwe.

- 30 Twō kwe hats yū pī'x<sup>p</sup>pī läl g'ā'we dī'lōl. Tsō kwe  
 xwändj ûx l!äts. "Tsī cku İs *āİtsē'yā*. Läl dī'lōl cku te

<sup>1</sup> *tsäyux<sup>u</sup>*.

was their (dual) food. And small (quantities of) camas was their (dual) lunch. And they two gave the camas to the old Beaver. He had no teeth, and could not eat the camas. So he did not want the camas. He would throw it into his mouth, and it would again drop out. The people living up the river were watching him. That old man seemed to be getting lively. His cheeks seemed (to be painted with) red paint. Now Beaver went there to the chief's son. He asked Beaver, "Why is your cheek (full of) red paint?" That old man seemed to laugh, and then said, "Perhaps something came from some place." He would not say why his cheeks were (full of) red paint.

Now, one (day) early in the morning a man was bathing up the river, where (the girls) were living. (He was a) good-looking young man. His clothes had many beads on them. Thus they two were thinking: "This must be the place we two were sent to. We two must have made a mistake." So on that day he changed himself into a sea-otter, and began to swim around. The women saw him. The women were pretty. They pursued him with arrows. Beaver, Muskrat, and the women got into a canoe, and they pursued the sea-otter. Once (when) the sea-otter seemed to come (out) near, Beaver took his bow and shot one arrow. The shot reached only halfway. Then Muskrat shot. He almost hit the sea-otter. So the two women became angry. Thus they two said to him, "Your shot fell short close by right here; but your little brother almost hit the sea-otter." So that old man became angry, (and said,) "Why don't you two go (with the) man whose shot (went) far?" So they did not kill the sea-otter. Then they went ashore and returned.

And that young sea-otter went home instantly. So thus they two said: "We two must have made a mistake.



xwändj tsí'x'tsîx'. *Dîs* kwe xwändj tsí'x'tsîx'." (Xwändj hên klayaha'ē'wat îl'îlt.) Tsō kwe xwändj'ye he'ûx îluwe'xtcîs. "Tcî hanL îs'îa." Tsō kwe ûx k'î'lō'uts le yîxä'-wEX. Nehäw'itsen dî'lōl' ûx k'îlō'wît qaits. Tsō kwe  
 5 xwändj kwe îlt. "E<sup>h</sup>hexwî'gne<sup>u</sup> dä'mîl'." Tsō kwe xwändj û iluwe'xtcîs le dî'lōl'. "LE'γī îl. I'k'î hanL la<sup>u</sup> phū'wîs." Tsō kwe îl tclō<sup>u</sup> la<sup>u</sup> k'wî'lîs.

Ta la<sup>u</sup> helmî'hîs hats k<sup>u</sup> xä'nîs *qatamē'magat*. L'nuwî xä'nîs. Dîl' kwe lîle hân ts!xa, ta la<sup>u</sup> kwa hats'ye kwa  
 10 nya'psa.<sup>1</sup> LE qafîmenî'yawa kwē's î'nîye kwa dōwā'ya le dî'lōl'. Ta lEX tsō'nî kwe la<sup>u</sup> kwa lō'xtā'ya ta la<sup>u</sup> kwa tsō'ut. Tsō kwe yî'xen xwändj kwa îlt lEX tsō'nî hū'wîs. "E<sup>p</sup>pūtā'mî hanL heḡ ne'stîs." Tsō kwe xwändj û iluwe'xtcîs le dî'lōl'. "Nḡa hanLeL hecînnē'îtc." Tsō kwa ltce'îsîtc  
 15 îl'îa. Lnuwîhî'ye kwa xä'nîs. Xpe'lukwîtc kwa yapapî'tEX. Kā's kwa in xtcîtc tclā'at. Ta la<sup>u</sup> kwe yūwîLa'alē'wat lEX kwē's. LEX *lîmē'nex*<sup>2</sup> kwē's î'nîye kwa dōwā'ya le dî'lōl'. Î kwe îl tî'lēqtsū, îl lhet, g'î'kwa e'hentc lōwa'kats lEX *lîmē'nex*<sup>2</sup> kwē's. Tsō kwa kā'sî'ye îl wu'txe. Tsō-  
 20 wî'ye kwa xwändj û iluwe'xtcîs le dî'lōl'. "În hanL ta<sup>u</sup> kwî'na'utc, yanL xwändj tcî phe'îaq." Tsō kwe xwändj îlt lâ hū'wîs. "I'k'î îc îa'ex, ḡdjî hanL g'î'kwa î'lats. Nî hanL hū'xltet. Hî'nî hanL e'îaqā'îs." Ta la<sup>u</sup> kwe îa. Tsō'ut k<sup>u</sup> tet ta la<sup>u</sup> kwa sō'xtîts lâ tetc ta asō' yū kwe  
 25 ta<sup>u</sup> xkwî'na'utc, lEX yuwî'nt ûx k'îlō'wît. I'k'î kwa yîxa-hî'nā ka'wîl he'ûx yū'wel le hū'mä'k'e. Î kwe k'îti'wîta le hū'mä'k'e, hats kwa ûx xmenî'ta le'ûx ka'wîl ta aî'wa kwa yî'qa hî'nî. Hats kwa tcî la<sup>u</sup> k'ūhîyexî'ye le ka'wîl. Asō' kwa yū ta<sup>u</sup> nehäw'îstene'ES lEX yuwî'nt la<sup>u</sup> ûx k'îlō'-  
 30 wît. Ta la<sup>u</sup> kwa asō' *îx'îlî'yat* lEX *lîmē'nex*<sup>2</sup> kwē's. Ta la<sup>u</sup> kwa in dōwā'ya. La<sup>u</sup> la k<sup>u</sup> dōwā'ya le tsō'nî kwē's. Tsō kwe îl wu'txe.

<sup>1</sup> *n-* (§ 21) + *yabas* "maggots" + *-a* (§ 44).

<sup>2</sup> *qatîmē'nēx*.

<sup>3</sup> Literally, "not will (be) such (the) appearance."

That young man must have been doing it thus. He always does (it) that way." (It is said that they were heard to say thus.) Then they two began thus to think: "We two will go there." So they two found the house. They two saw a pretty young man inside. So thus they two said to him: "You are our (dual) husband." Then the young man thought thus: "Of course, it is good. I shall (have) both (for) my wives." Then at night they went to bed.

And the next day he woke up sick. (He was) very sick. Something came out on his skin, and he just became (full of) maggots. The younger girl no longer wanted the young man; but the older one took care of him, and washed him. Then one (day) the older woman thus said to him: "I will take you home to my folks." So the young man was thinking thus: "Of course, I will go with you." Then they went on the beach. He became very sick. He was (covered) entirely with maggots. He could hardly walk. And the young girl carried (packed) him frequently. The younger girl no longer wanted the young man. Whenever they would sit down to rest, the younger girl would sit a little ways off. So they very nearly got back. The young man began thus to think: "It will look bad if I get there that way." So he said thus to his wife: "You two go (ahead), I will come somewhat later. I won't turn back. You shall wait for me there." And he went away. He washed himself, changed his clothes, and again looked just as they two had seen him first. Both of the women had baskets (as) packs. When he overtook the women, they two just turned over their baskets, and they are still there. The baskets turned into stone there. Again his beauty was such (as) when they two saw him first. And the younger girl again seemed to like him. But he did not want her: he wanted only the older girl. Then they got back.

Tsō te'mā qau'net le *t'tcī'na*. Kwaā'nīyahā'ya lex dī'lōt  
 kwe la<sup>u</sup> laaī'tex lä hū'mä'k'e. Tsō te'mā kwa nā<sup>a</sup>nt mā  
*hîdjo'wants*.<sup>1</sup> Ła kwanL tsxau'wat kwanL le hethe'te ū  
 ā'la, lēla<sup>u</sup> laī'ta<sup>2</sup> lä hū'mä'k'e. Tsō kwa kā'sī'ye īl he'laq.  
 5 Xwändj kwa īlt lä e'stīs. "Yī'qa L cīn tsīx'. İla hanL  
 ŋla. Nk'īlō'wīt hanL ne'xkan." Xwändj kwe īlt lä e'stīs.  
 "YanL ŋtsū'tsū, *pēnpān* hanL cīn sī'x't<sup>e</sup>tsa."

Tsō kwa īl la'qa lä e'stīs. Tsō kwa la ta yīxā'wexetc  
 kwa he'laq. Tsō kwa hecl'len kwa xLts le tcl'le he'mīs  
 10 wa'lwaletc. Tsō kwe la<sup>u</sup> mī'ntcīts. "Qa'ntcū le Tsanēl-  
 tsanēl?" L'nō<sup>u</sup>t le tcl'le ta qai'tsōwītē ilx. Tsō kwe  
 xwändj īl īlt. "E<sup>6</sup>tītē. Tīla'qai lī'ye hū'mä'k'e qat." İ  
 kwe te'xītīs, īl wīk'ī'tsa kwa, ta la<sup>u</sup> īl tsxau'wat. Ta la<sup>u</sup>  
 kwa īl sqats lä wa'lwal ta la<sup>u</sup> k<sup>u</sup> mī'l<sup>u</sup>xas īl ha<sup>u</sup>wēi'wat.  
 15 Tsō te'mā kwa tsLī'setc īl lxant. "Ēn hanL dīl. E<sup>8</sup>-  
*t'tcī'na* hanL. Xyīqa'ntcem mā hanLāwe e<sup>8</sup>kwīna'īl." Ta  
 la<sup>u</sup> e'stīs le laqa'ēiwaq ā'yu k<sup>u</sup> *pēnpān* īl sī'x't<sup>e</sup>tsa ta la<sup>u</sup>  
 kwa kwī'les hū'xLī'ye, īl pīyā'yam.

### 30. THE WOMAN WHO BECAME A BEAR.

K<sup>u</sup>wa'ītē kwe le kwēis, ta la<sup>u</sup> kwe k'ī'nwīs. İn kwe dīl  
 20 xalt. Ta la<sup>u</sup> kwa tātšä'wīsī'ye ta īl tī'ukša<sup>3</sup> kwa. Kat'e'-  
 mīsen īl tī'uktsa.<sup>3</sup> İn kwe dīl īl qa'ctca<sup>4</sup> lōwā'was ta hīs  
 xāp īl in qa'ctca.<sup>4</sup> Xtsēl<sup>5</sup> k<sup>u</sup> mīlkwī'yatē. Xla<sup>u</sup> kwa xāp  
 qai'ctca<sup>4</sup> sīl'ntē. Hän kwadja'la kwe slna'ēiwa<sup>t</sup> le xāp.  
 Ta la<sup>u</sup> kwe tēi te'xītīs lān henī'k<sup>u</sup>nātc ta la<sup>u</sup> kwe ā'tsa le  
 25 xāp ta cīts. Ta hīs kwe xwändj qa'ctca.<sup>4</sup> İ kwe dīl  
 sqats, la<sup>u</sup> kwe ā'tsa. Tsō kwe xwändj īlt lä mīlkwī'yatē.  
 "Ēn hanL alqstā'īs. Ēn han *galautā'mî*."

<sup>1</sup> *hîtcānts*.

<sup>2</sup> Literally, "caused to go (away from him)."

<sup>3</sup> *tī'k'wītsa*.

<sup>4</sup> *qai'ctca*.

<sup>5</sup> *Xtsū'yux*.

At the same time Beaver got angry. He came to know (that) the young man had carried off his wives. So he assembled many people. He was going to kill the chief's son, (because) he had taken away his wives. Now they almost arrived there. Thus he said to his suite: "You must stay here. I will go first. I want to see him." Thus he said to his suite: "If I get killed, you will scent swamp-roots."

So the people that came with him were waiting. Now he went and came to the house. Now he struck the door four times with a big knife. So then he asked, "Where is Tsanel?" He opened the door and looked inside. So thus they told him: "Come in! Your wives are here below." When he entered, they beat him, and (then) killed him; and they took his knife and made a tail (out of it). Then they threw him into the lake. "You shall be nothing. You shall be a beaver. The last people shall usually see you." And the people that were waiting for him surely scented swamp-roots, and so they all went back. They were going home (severally).

### 30. THE WOMAN WHO BECAME A BEAR.

(There lived) a girl in Kwaite, and she was lazy. She did not do a thing. Then she became *tetsäwis*,<sup>1</sup> and they shut her up. They shut her up for five days. They did not give her any food, nor did they give her any water. She had a little brother. He used to bring her water on the sly. He would hide the water in the back of his neck. Then he would go inside to his elder sister, and would give her water, and she would drink it. And in that way he gave her (food). When he got something, he would give it to her. And she said thus to her younger brother: "You sha'n't be afraid of me. I won't hurt you."

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<sup>1</sup> Menstruating (?).



*Yl'ak*<sup>1</sup> hä'wī kwa hān t<sup>ek</sup>wä'tuk<sup>u</sup> ta lä mexa'lmex ta  
lä sō'wel *la'pêt*. Hīs kwe la<sup>u</sup> hä'wī ta hīs kwa lä qtsä  
*qel' meqtu*.<sup>2</sup> Cx'imh'ye kwa kat'E'mīs qā'yīsīt. Tsō kwe  
xwändj iłt lä mīlkwī'yatc. "Tsī'x'tī e<sup>o</sup>Lō<sup>u</sup>q. Ēn hanL  
5 *galautā'mī*. Kwī'les hanL ɲtsxaū'wat tɛɲ e'stīs."

Kat'E'misen qā'yīsīt kwe l<sup>l</sup>ē'itc. I'la la<sup>u</sup> tsxaū'wat lä  
e<sup>o</sup>nāt. Tsō tē'mā kwe lä e'k<sup>u</sup>Lāt tsxaū'wat. Ta kwī'les  
kwe la<sup>u</sup> ai'wīt lē l<sup>l</sup>tā'yas. Kwī'les kwe la<sup>u</sup> *hīdjō'wans*<sup>3</sup>  
lē tetc, hatā'yīms. Kwī'les dī'ī kwe *hīdjō'wans*<sup>3</sup> ta la<sup>u</sup>  
10 kwe wutxai'yat lān *tsēt*<sup>4</sup> mīlkwī'yatc. Ta xwändj kwe iłt.  
"Tsīx' hanL e<sup>o</sup>Lōwa'kats." Xwändj kwe iłt lä mīlkwī'yatc.  
"Łā'nīk'etc hanL ɲla. ɲci hanL."

Häx nk'e'la stō'waq ta häx tī'yex. Ta xā'patc kwe  
t<sup>l</sup>cī'tsa xwī'lux<sup>u</sup>. Tsō tē'mā kwe cī lē xāp. Yī'qa kwe  
15 hī'nī cīyā'yam ta hats kwe tci la<sup>u</sup> k<sup>u</sup>hīyexī'ye. Ta ai'wa  
kwe hī'nī tī'x'tse. Łnē'k' kwa hān xwī'lux<sup>u</sup>, hä'wī nīqai'xał.  
Lä x'nek' tsīya'x'it.

Heti'ye kwe lē dī'lōL, ta la<sup>u</sup> kwe yeai' l<sup>l</sup>tā'yasetc la ta  
hī'nī hū'ū'mīs Lō<sup>u</sup>ts.

### 31. EAGLE-WOMAN.

20 Tak'imī'ya kwe hū'ū'mīs Lōwa'kats. Mexā'ye kwe. Ī  
kwe wīt tci he'laq, ta la<sup>u</sup> kwe dā'mīłtsō'wat. Xwändj  
kwe iłt lä dā'mīł. "Tci he hanL is la. Hī'nī nā'ant alī-  
canā'was." Ta la<sup>u</sup> kwe yūłts *tsēt*<sup>4</sup> t<sup>l</sup>lī'setc. Hats k<sup>u</sup>  
kwa *tqâlā'Łēs* s<sup>o</sup>al! t<sup>l</sup>līs. Hān pqai kwe Lōwa'kats lä  
25 dā'mīł, ta tci kwe x'ne'x'tīts lē hū'ū'mīs. Ī kwe tci he'laq,  
hīłtxem kwe ta la<sup>u</sup> tci tō'yat lä yu'wel. Ta tci kwe *tsē*  
lē dā'mīł. Īn kwe xtcitc xle'tīx' yeq. Īn kwe xtcitc mī'lat.

<sup>1</sup> Siuslaw *hīqū* (?).

<sup>2</sup> *qa-* (§ 19) + *aLīmaq* "large" + *-t* (§ 26) + *-u* (§ 35).

<sup>3</sup> *hīlcōnts*

<sup>4</sup> *tsū'yux*.

Hair seemed to grow on her shoulders and arms, and also (on) her finger-nails; and her teeth began to grow, and began to be large. In (these) five days she became a bear. Then she said thus to her younger brother: "Sit down here. I won't hurt you. I will kill all my folks."

On the fifth day she went out. First she killed her mother; then she killed her father; and she killed all (the people in) the village. She gathered all the clothes, the money. She gathered everything, and brought it back to her little brother. And she said to him thus: "You will stay here." Thus she said to her younger brother. "I will go to the river. I shall drink (there)."

She stood up on her feet and knees; and she pushed her head into the water. Then she began to drink the water. She kept on drinking there, and turned into a stone. And she is still there to-day. Leaves are on her head, (and) arrow-wood grows (on it). Her hair got (that way).

The young boy became rich. He went to another village, and bought a wife there.

### 31. EAGLE-WOMAN.

There was a woman living in Takimiya. (She was an) Eagle. When somebody came there, she would marry him. Thus she would say to her husband: "We two will go there. There is lots of fun." And she would take him to a small lake. The lake appeared to (be full of), soft pitch. Her husband would be sitting on her back, and the woman would fly (jump) there. Whenever she came there, she would turn over, and her load would fall (into the lake). And the husband would get stuck there. He could not get out from there. He could not swim. He would just seem to be stuck in the pitch. And he

Hats kwe tcī la<sup>u</sup> *tsl̥l̥* lēn s<sup>e</sup>al!, ta la<sup>u</sup> kwe tcī lēqa<sup>u</sup>we.  
Henī'yeetc kwe la<sup>u</sup> xwändjanā'ya.

Tsō kwe yī'xen yī'xēi dā'mīl *kwātī'ym* kwa. Xwändj  
kwa lä kwaa'tis. "Tsī k<sup>u</sup> aiwēi'wat lē tī'mīl, in kwe tīl-  
5 dā'mīl lē tī'mīl." Tsō kwe tcī ła lē dā'mīl, ta la<sup>u</sup> kwe  
xwändj ilt. "E<sup>h</sup>hū<sup>u</sup>'mīstōwītā'mī hanL." La<sup>u</sup> kwe xwändj  
l!äts lē mexä'ye hū<sup>u</sup>'mīs. "LE'γī." Tsō kwe helmī'hīs tcī  
k<sup>u</sup> ūx ła lē he x<sup>u</sup>kwī'wat he tī'mīl'yetc. Tsō kwe xwändj  
ū iluwe<sup>x</sup>tcīs lē dā'mīl. "Mā hanL xtcītc xa'la!, yī'qa he  
10 hanL tcī glē'et." Tsō kwe ā'yu k'īlō'wīt lē *tsl̥l̥*s. Hīl-  
txem kwe lē mexä'ye. Yī'qa kwe tcī lē'et lē dā'mīl.  
Yīpsē'nen kwa xwändj tsiya'xīt lē mexä'ye. Ta la<sup>u</sup> kwe  
k'īnā<sup>u</sup>. Ta asō' kwe tcī x<sup>u</sup>ne<sup>x</sup>tīs lē ūx dji'hītc. Ī kwe  
ūx wutxa'xa xwändj kwe ilt lex dā'mīl. "E<sup>h</sup>he'ḡne<sup>u</sup> hū<sup>u</sup>-  
15 mīs. E<sup>h</sup>dji, kwīs ła."

Tsō k<sup>u</sup> huwē'itsēm ta ūx ła kwa. Ta la<sup>u</sup> kwa hīs la<sup>u</sup>  
laa'ēi'wat lä mīlkwī'yatc. Īx<sup>u</sup> kwanL *līnī'awāt*. *Qaī'la*  
kwe stō'waq lē dā'mīl. Asī'L k<sup>u</sup> la'ats lē hū<sup>u</sup>'mīs. Tsō  
te'mā kwa ba'ltīdja kwe ilt la'ats. Ta la<sup>u</sup> kwe g'īlō'mīs  
20 ha<sup>u</sup>ts lex dā'mīl. Denk<sup>u</sup> kwe g'īlō'mīsītc ilt l'hīnpī'ye, hats  
kwe xā'p pā'ts lē Īx<sup>u</sup>. Ta la<sup>u</sup> kwe g'ī'kwa he'nīye ūx  
xwändjanā'ya. Ta la<sup>u</sup> kwe eqa'tem lē hū<sup>u</sup>'mīs. Ta la<sup>u</sup>  
kwe *te'tcīu* tcūl, ta la<sup>u</sup> kwe *te'tcīu* xwī'lux<sup>x</sup> lēn Īx<sup>u</sup>. Tsō  
kwe he'nīye ūx hī'nī. E<sup>h</sup>nuwī eqa'tem lē hū<sup>u</sup>'mīs. Kāa-  
25 sī'ye kwe lēqa<sup>u</sup>we qai'ne'ēsetc. Tsō te'mā kwa ūx  
hū<sup>u</sup>lī'ye. Ī kwe ilt hī'yet!, yu'kwe kwa lē hū<sup>u</sup>'mīs ta la<sup>u</sup>  
kwa tsa'xwītsītc lōwa'kats ta tcī la<sup>u</sup> pī'ctcī. Xwändj kwe  
ilt lāx dā'mīl. "Ēn hanL dīl. E<sup>h</sup>mexä'ye hanL. Yīqa'n-  
tce<sup>m</sup> mā hanL e<sup>h</sup>kwīna'īt. YanLawe dīl ta'ntan, la<sup>u</sup> han-  
30 Lawe e<sup>h</sup>lōwēi'wat." Ta la<sup>u</sup> kwe hak<sup>u</sup>tō<sup>u</sup>'wat lä hū<sup>u</sup>'mīs.  
Ūx in kwe tīla'qai.

would die there. For a long time she had been doing it that way.

So one day a man was dreaming. Such was his dream: "She is simply killing the men, she is not marrying them." So the man went there, and thus spoke to her: "I shall marry you." Eagle-Woman said thus to him: "Good!" So the next day they two went to the place where she had been throwing the men. So the man was thinking thus: "No matter what she does, I will keep on clinging to her." Now, indeed, he saw the lake. The Eagle turned over. The man kept on clinging there. Three times the Eagle did thus. And she became tired. And again she flew (jumped) (to the place whence) they two came. When they two came back, her husband said to her thus: "You are my wife. Come, let us two go!"

So they got ready, and they two went. And he also took along his younger brother, (so that) he might steer the canoe. The man stood in the bow, and the woman was in the middle. Then they were going over the ocean. And the man made waves. At each wave they went through, water filled up the canoe. And they did this for quite a long time. The woman seemed to get cold. And she bumped her nose and her head against the canoe. Now, they were there a long time. The woman was very cold. She nearly died from (with) cold. Then the two went back. When they landed [ashore], the woman also went ashore, sat down in the sand, and warmed herself there. Thus her husband said to her: "You shall be nothing. You shall be an eagle. The last people shall see you. Whenever something comes ashore, you shall eat it." Then he left his wife, (and) they two did not live (together).



## 32. THE MAN WHO MARRIED THE BIRD.

Dī'lōl kwe *slō<sup>o</sup>hwētc* kwe lōwā'kats. *Dīs* kwe ha'yat. Dīl kwe ū tetc ta la<sup>u</sup> kwe tqa'tsēm. Yīqa'im kwe dīl lä tēmā'le. *Hala<sup>u</sup> wehal* kwe il *hal'tt*. Kās kwe in lōwā'was *ātsā'tsēm*.<sup>1</sup> K'lā kwe dīl.

- 5 Tsō kwe yī'xen *tsxats*<sup>2</sup> kwe lä tsm'ma ta qaya'atc tci'mitc kwe la. K'lā kwe tetc. Tsm'ma la kwe yī'xumx. Kwīl'misetc kwe he'laq *hū'nātatac*. Le *hū'nātāt* yū kwa nehāw'itsen *kwalxai'ya* k'itō'wīt. Lāx ntsm'ma kwe la<sup>u</sup> tclé'etc *qeqtōwī'wat*. Hats kwe tk!wīl. Yū kwe asī'l l!le.  
 10 Xwändj kwe c<sup>a</sup>a'līcta ta la<sup>u</sup> kwe k'ī'na<sup>u</sup>. Xwändjī'ye k<sup>u</sup> iluwe'xtcīs. "In k<sup>u</sup> mīx'sō'wēi?" Tsōwī'ye kwe xwändj ū iluwe'xtcīs "Łtcī le'isetc han ŋla. Xk'e'inetc hanL ŋsqats."

- Ĭ kwe tk!wīl, hats k<sup>u</sup> yīxā'wexetc Lhī'nap, he'mīs yīxā'-wex. Xwändj kwe ĩlt lex *kwalaga'ya*. "E<sup>s</sup>he'ņne<sup>u</sup> dā'mīl.  
 15 Kās *e<sup>s</sup>galautā'īs* lī'yex ntsm'ma." Ĭ kwe te'xtits kwē'ya k<sup>u</sup> mēn. Qa'titc t'a'līt k<sup>u</sup> ū mēn. Yī'qa qat xā'nīs mā le ĩt c<sup>a</sup>a'līct. Ta yeai' kwa l!ha'wais *he'yē du'ts*. Ta hīs kwe xā ha'yīt. Hats kwe yū ĩt tqa'qa. Mīntcīs kwe lāx hū'ū'mīs. "In lōwā'kats ye<sup>s</sup> kwe'nēl ĩ?" — "Ŋkwe'nēle  
 20 ĩl, nmīlkwī'yatca ta leŋ e'k<sup>u</sup>lātē hī'nuwī tō'mīl."

- Kat'e'mīsen kwe hī'nī. Xwändj kwe ĩt ĩlt. "Łin e<sup>s</sup>pī-īta'mī hanL." Tsō kwanL ĩ'x'etc ĩt pī'yat. Lāx hū'ū'mīs k<sup>u</sup> tetc ā'tsa. "Tēi l pī'ī'ta lī'ye kwe'nēl. Yanlawe la<sup>u</sup> l!ha'tsa, hats hanlawe kwa ŋ'ne." ĩt yī'psen ĩ'x'etc ĩt  
 25 x'l!ē'tu, ta *tsēl*<sup>3</sup> penlō'wai ū tle'xt ā'tsa, kwanL pī'ya. Tsō kwe xwändj ūx ĩlt. "Asīl hanL e<sup>s</sup>la'ats. Tclōwex

<sup>1</sup> Reduplicated stem *āts-* "to give."<sup>2</sup> *sqats*.<sup>3</sup> *tsā'yux<sup>u</sup>*.

## 32. THE MAN WHO MARRIED THE BIRD.

A young man was living in Siuslaw. He always gambled. Whatever clothes (he had) they would win from him. His old people no longer had anything. Because of this they scolded him. They would give him hardly any food. (They) had nothing.

So one day he took his fish-pole and went to North Fork. He had no clothes (on). He was holding only a fish-pole. So he came to the head (of the fall), to a waterfall. In the waterfall he saw a very pretty Butter-Ball. He tried to hook it ashore with his fish-pole. It would dive, and come out right in the middle. Thus he worked (until) he became tired. So he thus began to think: "May it not be luck?" Then he began to think thus: "I will go to the bank, and will grab it with the hand."

When he dove, he went through a house, a big house. Thus the Butter-Ball said to him: "You are my husband. You nearly hurt me with your fish-pole." When he entered, people were making a noise. At one end, people were dancing; at still another one, they were curing a sick (man); and near by, in another (part), gambling was going on. So he, too, gambled. They were winning right along. His wife asked him, "Is your sister living?" — "Of course, I have a sister, and a younger brother, and my father is a very old man."

(He was) there five days. So thus they said to him: "We will take you home." So they were taking him home in a canoe. His wife gave him clothes. "You must take these home to your sister. Whenever she puts them on, she will (look) just like me." They got into three canoes; and (she) gave him a small piece of whale-meat, that he might take it home. Now the two said to

L ta e<sup>s</sup>lle'et hanL. In le e<sup>s</sup>ilx. Tsō hanL xwändj xwîn e<sup>s</sup>iltā'mî, tsō te'mā hanL e<sup>s</sup>ilx." K'î'nā<sup>u</sup> kwe, î tsxū í'x'itc. G'íkwa ilx. Hats kwa ilx, mändj kwa g'îlō'mîs í'x'etc te'<sup>x</sup>tîts. Tsō kwe xwändj ûx îlt. "E<sup>s</sup>lle'et hanL." Aqa'l-  
 5 qsēi kwa. L'nuwî kwa lle'et. In kwe di'î kwîna'ē'wat. He lltā nlexa'tcem xā'pîtc le îl la'ats ta hats k<sup>u</sup> ba'ltîdja îl lhînpî'ye. Ltu'wis kwe îl hî'yet!. Tsō kwe xle'tîx. xtc!a'hate pî'<sup>x</sup>pî.

Hats k<sup>u</sup> di'î klwā<sup>ant</sup>, î la. Hei ckwîl<sup>1</sup> lâ e'k<sup>u</sup>lâtce le  
 10 klā'lt le'îl *ngaqai'na*. Hî'nî kwe yîxu'mē *lalla'lwaaî*:  
 "Yîlki'he yîxu'mē tsîx nî'klwa nā'la." Itîslō'wat kwe. Tsî kwe xā lâ e'k<sup>u</sup>lâtce. Î klwā<sup>ant</sup>, la kwe lâî tō'mîl ta yîqa'ntcem kwe he'laq le ā'la. Mî'ntcîts kwe lâ e'k<sup>u</sup>lâtce. "Xtcî'tcū e<sup>s</sup>xa'faî?" Aqa'lqsi lâî tō'mîl. Hî'ltxem k<sup>u</sup> ta  
 15 sqats kwe la ā'la. LE'γî k<sup>u</sup> û iluwe'xtcîs, î k'îlō'wîl la ā'la. Xwändj kwe îlt lâ e'k<sup>u</sup>lâtce. "Nî hanL xtcîtc xa'faî." Ta tce'îsîtc kwe ûx *laa'yam*.<sup>2</sup> Yîxuxwēi'wat kwe la ā'la lâî tō'mîl. Tsō kwe lî'exate ûx he'laq. Xwändj kwe lā'xem lâî tō'mîl. "E<sup>s</sup>yûltsā'mî hanL pukwîltca ten  
 20 la'nik." — "In hel, pukwîltce hanL px'ne'<sup>x</sup>tîts." — "E<sup>s</sup>ne e<sup>s</sup>qa'la." Xwändj kwe lla'ts lâî tō'mîl. "E<sup>s</sup>yûltsā'mî hanL pukwîltce." — "In hel, xlowa'hetc hanL ntcōxtexem qapu'kulîtc." — "Xwîne'etc hanL e<sup>s</sup>qa'la. Nî hanL neq; îs pî'<sup>x</sup>pî hanL."

25 Tsō kwe kâ'sî'ye qai'mîsetc ûx he'laq. Ūx k'î'lō'uts le penlō'wai le âtsō'nîs. Ltce'îsîtc kwe tsxū. Ta la<sup>u</sup> kwe ûx yeqtsō'wat. Î kwe hak<sup>u</sup>tō'wat lâ hū'mîs xwändj kwe îlt. "Kwî'les hanL qaic e<sup>s</sup>ā'tsa te penlō'wai tî'ye e'stîs. Tsō hanL helmî'hîs xpe'lukwîtc penlō'wai hanL  
 30 e<sup>s</sup>âtsā'mî. Tsō hanL xle'itc hata'yîms e'k'îlō'wîl. E<sup>s</sup>

<sup>1</sup> *cku + îl*.<sup>2</sup> *Laa'yam*.

him, "Get in the middle. You must lie down and keep your eyes closed. Do not look soon. When we two tell you, then you shall look." He got tired as he lay in the canoe. He looked a little. He had just looked, (when) a wave had already come into the canoe. So they two said to him thus: "You shall keep your eyes closed." He was afraid, and kept his eyes shut tight. He saw nothing. They were going inside the ground in the water, and came through to the ocean. They landed at Etuwis. So from there he went home, walking.

It seemed, he heard something as he went. Indeed, (his) father it must have been (who) was calling him where their house had been. He was walking around there, wailing, "My child used to walk around here!" (The young man) recognized him. It was his father. When he heard it, that old man went [and came] behind his child. (The son) asked his father, "What are you doing?" That old man was frightened. He turned around and took hold of the child. He was glad when he saw his child. Thus (the son) said to his father: "I won't do anything." They two were going along the beach. That old man was holding (on to) his child. Now they two came to Tliex. Thus that old man spoke: "I will carry you across this river." — "Not so, I will jump across." — "You cross." Thus spoke that old man. "I will pack you across." — "Not so, I will jump across in a jiffy." — "You shall wade across. I won't run away, we two will go home."

Now they almost came to the mouth of the river. They two found the whale, the gift. It was lying on the beach. So they two cut it into pieces. When (the young man) left his wife, she told him thus: "You shall give a piece of this whale to all of your folks. Then the next day I will give you a whole whale. Then you will see



*hîthî'yat* hanL tE penLō'wai." Tsō kwe ā'yu helmî'hîs  
 penLō'wai ta'ntan. Tsō kwe la<sup>u</sup> î yeqtsō'wat lE penLō'-  
 wai. *Qaya'nowîtc qaxaxa'naya*, ta la<sup>u</sup> kwe î *hîthî'yat*.  
 Î xwît dōwā'ya, lEla<sup>u</sup> Lō<sup>u</sup>ts. Î *tskî* kwa lEx penLō'wai ta  
 5 lE dî'lōî hetî'ye kwe. *Hê'yâ*<sup>1</sup> k<sup>u</sup> mî'tsis, ta xle'tîx· kwî'les  
 kwe î *hâtunî'yê*.<sup>2</sup>

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(have) beads because of it. You shall sell that whale." Now, indeed, the next day a whale came ashore. So they cut the whale into pieces. They cut it up into small pieces, and were selling them. When any one wanted (a piece), he bought it. They got all that they wanted of the whale, and the young man became rich. He was an expert gambler, and through (from) this they all became rich.

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<sup>1</sup> *Hê'ye*.

<sup>2</sup> *hetōnî'ye*.

## VOCABULARY.

The present vocabulary does not contain by any means every stem or phrase that was ever used by the native Coos in his daily intercourse with his fellow-tribesmen. An attempt has been made, however, to render it as complete as possible by including in it, besides the stems and words occurring in these texts, such additional stems and terms as have been obtained through colloquial intercourse with the informants. I have added to it, furthermore, all the roots obtained by Mr. St. Clair, and not familiar to me through my own investigation, after first verifying them and transcribing them into my own system of phonetic spelling. To this vocabulary I have appended an alphabetical list of suffixes, with the object in view of facilitating for the reader the use of these texts.

The stems are classed according to their initial sounds, and the order in which the sounds are given is the following: —

E	b	m	d	n	s	g	g'	q	l	L
a, ā, ä, ai, a <sup>u</sup>	p	m̄	t	n̄	c	k	k'	q!	l̄	L
e, ē, ē', e <sup>a</sup>	p!		t!		dz	k!	k'!	γ	l̄	L!
i, î, ī, y			t'		dj			x		
o, ō, ō <sup>a</sup> , u, û, ū					ts			x'		
w, h					tc					
					ts!					
					tc!					

Stems followed by an S were collected by St. Clair, but could not be verified by me in regard to correct rendering and spelling. The numerals that follow each word refer to page and line of the present volume. Thus, "15.2, 3" refers to page 15, lines 2 and 3. References preceded

by a G indicate the pages in my grammatical sketch of the Coos language, published in the "Handbook of American Indian Languages" (Bulletin 40, Bureau of American Ethnology, Part 2).

- ẽit, temporal particle 15.2, 3; 18.7; G 384  
 ẽn, yes G 410  
 asĩl, halfway, in the middle, between  
     5.1; 40.12; G 405  
 asõ, again 6.1, 2, 3; G 105  
 ak'a'nak-, to stick out, to come out  
     42.1; 134.19  
 aqanā'was, funeral G 313, 350, 362. See  
     eqe-  
 axā'x-, maternal uncle 34.9; G 366  
 ax'ī'axatc, maternal uncle 160.5; G 366  
 a'lec, toy 30.25; 38.11; 92.11  
 a'lqas, fear 7.5; 28.24, 25; 44.23, 24;  
     G 326, 328  
 alĩ'maq, big, tall (*sing.*) 74.27; 102.2;  
     G 374  
 alĩ'maqa, big, tall (*pl.*) 44.20; G 374  
 ā-, to give 26.17; 28.6  
 ā'ya, lost, gone 17.3; 32.23  
 ā'yū, surely, indeed 7.4, 9; 64.19, 21;  
     G 406  
 ā'watu (*par.*), whether or not 20.15;  
     G 411  
 ā't, paternal aunt 34.10; G 366  
 ā'tatc, paternal aunt G 366  
 ānta (*interjec.*), behold, look! 22.28;  
     28.14; G 410  
 ā'la, child (*sing.*), 10.8; 11.2; 12.1; 24.23;  
     G 374  
 ā'laq, crab  
 ā, face 10.3; 82.16  
 āw-, to quit, to finish, o end, to stop  
     14.4; 19.10; 24.13  
 ā'ets!, nest  
 ālts-, to be in the wrong place, to be  
     mistaken 138.15; 176.15, 31  
 ālx-, to be born 156.28; 168.26  
 aiw-, to kill (*pl. object*) 58.8, 11; 62.18;  
     to take away 104.22; G 358  
 ai'wa, still, yet 7.6; 32.2; G 405  
 a"q-, to take off 78.11; 110.8; 168.9  
 e<sup>8</sup>, thou 10.1, 2, 4; G 328  
 e'he, gone 38.15; 108.10  
 e'heñtc, far, far away 24.8; 26.23;  
     G 327, 406  
 ẽñ (= e<sup>8</sup> + in), thou not 10.5; 24.20;  
     G 314  
 e<sup>8</sup>nātc, mother 68.16; 84.21; G 366  
 e<sup>8</sup>ne, thou 10.1, 3; G 396  
 e'ñek-, to stick out 6.7; 30.26; 44.26  
 em'hel, blind 80.19  
 e'stīs, some (people), relatives 44.20, 22;  
     G 360  
 e'k'lātc, father 20.13, 25; 68.15, 19;  
     76.14; G 366  
 e'kre, ouch! 152.29  
 eqa'tem, to be cold 56.6, 15; 100.19  
 e'qe, dead, to die (*pl.*) 42.12; 58.24;  
     G 357  
 e'qeq, vulnerable spot 80.14; G 381  
 e'xkan, thou 13.1; 48.15; G 395  
 ē'k'itc<sup>8</sup>, friend  
 ē'k-, to be among 46.13; 56.7  
 ē'qatce (= ē'qatc + e), to one side 26.20;  
     36.22; G 359, 405, 406  
 i, when, as, since, while 5.2; 17.4; 20.7;  
     66.7; G 409  
 i'niEX, i'niEXa'na, alone 12.5; 34.18; 36.18;  
     G 408  
 is, we two (*inclusive*), 5.2, 3, 4; G 321  
 isne'xkan, we two (*inclusive*) G 395  
 i'sne, we two (*inclusive*) G 396  
 ic, you two 20.13; 24.10; G 321  
 ice<sup>8</sup>, you two 82.13, 14; 120.15; G 395  
 ice'xkan, you two G 395  
 ix-, canoe 11.4; 26.24  
 il (*par.*), surely, indeed 5.3; 8.9; 10.2;  
     G 388

- iloxqai'n, medicine-man, doctor 128.15, 17, 18  
 iloxqai'nis, medicine-man, doctor 10.2, 4; G 360  
 iluwe'tcis, heart, mind, opinion 5.3; 7.1; G 360  
 ilx-, to look 14.2; 17.3  
 il, they 11.5; 24.24; G 321  
 i'lats (Alsea loan-word), later 178.22  
 i'lxā, they 130.13; G 396  
 ilxā'ka, they G 395  
 i, sign of interrogation 10.4; 13.8, 9; G 394  
 ite, emphatic particle 24.20; 50.25; G 394  
 in, negation 7.6, 9; 10.8; G 410  
 i'nta (= in+ta), not so, bad 19.6; 24.3; 136.18  
 itisil-, to recognize 30.28; 56.5  
 its-, particle 14.3; 24.4; G 411  
 itsēmes, year G 361  
 i'tsik", rock oyster  
 itc (*par.*), whichever 30.21; 50.17; G 408  
 i'k'i, both 12.9; 42.15, 16; G 409  
 il-, to tell, to say 7.8; 15.5: to send 11.2, 3; 148.7  
 iln-, to set fish-traps 34.23  
 il, exhortative particle 86.10; 114.24; G 392  
 yeaī', other, different 26.5, 6, 8; G 409  
 yeq-, to cut into pieces, to butcher 88.23; 130.4; 162.11  
 yeq-, to go away 36.19; 146.18; 182.27  
 yab-, to be covered with maggots 178.15  
 ya'bas, maggots 40.6, 8, 12; 178.10; G 326, 328  
 yam<sup>et</sup>-, to fall short 176.25  
 yat-, to coax, to persuade 98.5  
 yanl, optative particle 8.9; 15.9; 16.3; G 391  
 yak-, yak't-, to pick, to gather 74.10, 11; 86.9, 15  
 yak', father-in-law (*vocative*) G 366  
 ya'laq, gray (of hair)  
 ya'laq l'pī'nī, gray locks 50.22  
 ya'l'list, bed. *See* Llaya'st  
 yā'yax, skunk-cabbage 32.20  
 yā'elis, coyote G 360  
 yaus-, to stoop 176.6  
 ye<sup>s</sup>, thy 5.3; 7.1; G 399  
 ye'es, mouth 24.19; 30.10  
 ye<sup>et</sup>et, thyself 74.3; 164.24; G 400  
 ye<sup>ne</sup>", thy 38.16, 17, 18; G 399  
 yeql, skin, hide 152.11; 160.11  
 yī'ak" (S), hair 182.1 (*Siuslaw* hī'qūl)  
 yī'helq, close by 20.21; 60.21; G 405  
 yī'psen, three 138.3; 140.28; G 403  
 yīpse'nka, thirty G 403  
 yīm-, to twinkle (one's eye) 16.7  
 yīmā'yam, bright G 342  
 yī'myīm, eyelash G 381. *See* yīm-yī<sup>et</sup>sets, ugly  
 yī'k" (*par.*), perhaps, maybe 7.9; 9.8; 10.8; G 385  
 yī'k'sil, berries 172.7, 13, 15  
 yīkūl (= yīk" + ūl), particle 34.16; G 386, 391  
 yīkwa, particle 88.3; G 386  
 yīkwe (= yīk" + he), particle 108.12; G 386, 384  
 yī'qa (*par.*), nevertheless, right away 6.8, 9; 22.5; G 389  
 yīqa'im, no more 36.24; 186.2  
 yīqa'tē, close by 70.12; 90.23; G 405  
 yī'qantc, backwards 9.6; 10.6; G 406  
 yī'qax (*par.*), right away 13.2; 38.8; G 389  
 yīqa'lsix-, close here 72.8, 17; 104.12; G 405  
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     *from Alsea*)  
 leqa"we, to die (*sing.*) 15.2; 42.18;  
     G 357  
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     (of inanimate objects) 8.9, 10; 20.8;  
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 lō'wak", lightning, 16.7; 18.4, 5. *See*  
     lōk"  
 lō'nitām (= lōnīt + -ēm ?), they look  
     for me 54.8; 130.15  
 lōk"-, to lighten 18.7, 8; 138.1  
 lōq"-, to boil 102.7, 11; 108.27  
 l'x'il-, to like, to love 178.30

ĭ (*abbrev. form of dīl*), something 12.3;  
170.1; G 408

ĭex-, to be in a flat, spread-out position  
22.12; 78.12

ĭa-, to go 8.10, 11; 9.8, 9

ĭa'isa, a runner

ĭa'isa'ma, quickly 30.1; 44.23; G 406

ĭats-, to go and get, to fetch 11.4; 20.13;  
150.25. *See* ĭa-

ĭaq(a)-, to wait 11.8; 118.10; 146.1

ĭa'ĭex, medicine 126.15; to cure 128.13;  
G 381. *See* ĭh-

ĭā'nīk', river, creek 14.6; 17.4

ĭa<sup>ix</sup>-, to go, to start 12.2, 3; G 307.  
*See* ĭa-

ĭēp-, ĭp-, to mark, to paint 28.16; 56.5  
ĭ'pĭp, paint (manufactured) G 381

ĭim-, to put inside (*pl. object*) 112.12;  
G 358

ĭimx-, to mix (up), to be together 38.1;  
46.4, 5

ĭ'mle-, to be satiated 32.13

ĭin, we 28.21; 30.23; G 321

ĭ'n (= ĭin + ĭn), we not 56.18; 80.7;  
G 314

ĭinne'xkan, we G 395

ĭ'nne, we G 396

ĭ'tc't, cougar

ĭ'yuwil-, to move, to wiggle 122.9, 10;  
146.22

ĭō, that thing 5.4; 32.9, 10; G 403

ĭō<sup>ut</sup>-, to, watch, to take care 8.6; 9.1, 2;  
19.6; G 307

ĭwīk-, to untie, to unwrap 164.4; 172.17, 22

ĭh-, to get well 128.27

ĭhe-, to rest 88.16; 178.18 (*evidently  
related to* ĭh-)

ĭmī'lō's, full, satiated; G 326. *See* ĭ'mle-

ĭt-, to paint 10.3; 82.16

ĭti, mark

ĭtō'x-, to rub 108.21

ĭtu'wīs, proper name 188.7

ĭn-, to hunt 112.22; 168.27

ĭnēc-, to rustle 128.3

ĭ'nēk', leaf, grass, forest 30.18; 142.12;  
168.24

ĭ'nuwī, very, hard, loud 11.1; 15.6; 22.8;  
G 406

ĭn'nas, name 46.10; 134.24

ĭnt-, to hunt 24.24; 68.23. *See* ĭn-

ĭnq-, to go down, to descend 7.5; 8.3, 4

ĭtce'is, ocean-beach 7.10, 11; 130.23;  
G 360

ĭtci'a'ais, close to the shore, along the  
beach 18.2; 30.23; G 405

ĭtci'e'es, edge, shore 60.4; 72.15; G 361

ĭk<sup>n</sup>-, to sew 132.2, 16

ĭ'kwū'nī (S), sewed together 132.16  
(*evidently composed of* ĭk<sup>n</sup>- + nī G 341)

ĭkwene'en, pipe 62.8

ĭkwī'timl, fern

ĭkwilt, red 156.19

ĭkwilt mā, gold-fish (*literally*, red man)

ĭkwī'tit, blazing-hot, red-hot 24.18; 42.11;  
102.7; G 412

ĭk<sup>l</sup>-, to run down (of water) 16.9; 17.3, 4

ĭklwa, fern-roots 64.14; 150.15

ĭklwa'kwes, current 136.25 G 361. *See*  
ĭk<sup>l</sup>-

ĭqa-, to be hungry 36.14; 70.12

ĭqalk<sup>n</sup>-, to bite 142.21

ĭyaxa-, to stir 152.3, 28

ĭ'le, enemy, opponent 110.17; 112.15

L, exhortative particle 13.2; 16.9; G 392

LE'patc, L'patc (*Siuslaw loan-word*), in  
the next house 138.5; 152.1

la, restrictive particle 14.3; 19.10; G 394

lai'q-, to plug 32.15

lawā'yam, alive 142.5; G 342. *See* Le,  
Le'we

Laha'mīl, cedar

L'ān-, to go down to the water 34.22;  
36.7

lan-, to head off, to surround 56.13, 16

La'slas, shag G 381

laq, wet

La'γetat-, to get hungry 32.9; 64.15

La'xlax-, to laugh G 381

Laxla"xas, red huckleberries  
 Lala", to bark, to growl, to shout, to  
 wail 150.3, 4; 164.21; 168.20; 188.10  
 Lalaha-, to get even 42.26; 102.25  
 Lā'tti, lā'tti, pencil G 381. See lt-  
 Lāxkuk", to slide arrows or poles (a  
 pastime indulged in by the Indians  
 of the Pacific coast) 142.15  
 Lāxkukwana'was, the game of sliding  
 arrows or poles 142.15; G 341, 362,  
 310, 313  
 La't-, to raise, to lift 84.8; 146.25  
 La'ka', oysters 136.10  
 Le, quick, fast 17.8, 9; 82.21  
 Le'e, false  
 Leye'entc, straight 140.19; 148.11, 13;  
 150.4; G 340, 406  
 Le'we, alive 144.9, 30; 166.20. See Le  
 Lehe"nē', side by side 60.4; G 341  
 Lepq!a'ni, ten 134.9; G 403  
 Le'mis, raw 32.24; G 360  
 Le'nat tqā'lis, noon, mid-day 134.14;  
 146.16  
 Lī'pītc, arrow  
 Līm, fish-trap 34.16, 17, 19; 142.17  
 Lī'mak", wolf 164.19, 22; 166.22  
 Līm-q-, to start 56.13 (*evidently related*  
*to the Siuslaw lī'mqa, soon*)  
 Līml-, to spear 34.14, 17; 142.14  
 Līx, proper name 188.18  
 L'wa, son (*vocative*) G 366  
 Lowīt-, to run 28.27; 56.9  
 Lō, in that thing, into that 68.17; 92.8;  
 G 403  
 Lōwaha', to run 42.7; 56.8  
 Lōwe'entc, wholly, entirely 6.1; 26.19;  
 44.17; 102.23; G 340, 406  
 Lōwe'xlōwex, chair G 381. See Lō"ka"  
 Lōwī'tsil, carbuncle 136.13, 15  
 Lō'pīt, fish-basket 34.20, 23  
 Lōc, clam  
 Lōxwa'is, moon 132.17, 20; G 360  
 Lō", to buy 88.13, 16, 26; 156.24; 182.19;  
 to sell 130.27

Lō", to eat 17.2; 22.14; 24.5  
 Lō"ka", to sit, to live (*sing.*) 11.3; 38.10;  
 44.21; G 357  
 Lō"q-, to get up 30.19; 34.22  
 Lō"x-", to hit with a club, to club 80.4, 6;  
 136.16  
 Lō"lō", table G 381. See Lō", to eat  
 Lhīnp-, to go through, to pass 22.5, 11;  
 54.15  
 Lhnat-, to dodge 52.17; 72.9  
 Lpa'lis, sand-beach 56.3, 14; 58.1; G 360  
 L'pex-, to lie with stomach down 52.15;  
 58.14  
 Lpī, a hole serving as an entrance to a  
 dwelling 70.24  
 Lnt-, to skin 112.29; 152.11; 168.6  
 Ltc-, to count 11.8  
 L'ka'yax-, to lean sideways 158.15, 17  
 Lkwa", to cut off 76.15, 16; 100.13;  
 148.28  
 Lk!al-, to be in a perpendicular position  
 78.19; 130.5; 132.12; 162.7  
 Lk'ilxt-, to spoil 140.5  
 Lq-, to believe 28.13, 16; 94.25  
 Lqa-, to open one's mouth 108.25;  
 164.21  
 Lq!, cooked, roasted, done 32.21, 27;  
 144.14  
 Lxā'nē, garden  
 Lx-, to chop wood 26.16; 134.6  
 Lx- (*intransitive*), to drift (away) 46.8,  
 16, 20  
 Lītc-, līdjī-, to fight 58.7; 76.1; 114.23;  
 116.20; 122.24  
 Lla-, to be (somewhere) 20.8; 22.1  
 Llaya'ast, bed 62.14. See ya'Llist  
 Lla'nēx, new, fresh 36.25; 38.17; G 367  
 Llaq-, to point with finger (an act per-  
 formed during the so-called game  
 of guessing) 38.24; 40.5, 26  
 Lā", to boot 18.5  
 Lā'yis, net G 360  
 Lāx-, to flop 17.6  
 Lā-, to speak 9.3; 16.2; (*sing.*) G 357

Lle-, to go 30.10  
 Llene'nis, partition. *See* Lln-  
 Lle'yis, language, speech 14.5; 15.6;  
     G 360. *See* Lla-  
 Llet-, to scoop out 38.5  
 Lle'xsimt-, to sleep (*pl.*) 30.20; 70.25;  
     G 357  
 Lle'tc-, to go out 10.8; 11.2; 12.1; 158.3, 4.  
     *See* Lle-  
 Lle'tc-, to defecate 20.5, 6  
 Lli'meq, scent, odor 24.10; 102.8  
 Llin-, Llen-, to flare up, to flame 82.18;  
     102.9  
 Llin-, to steer (canoe) 184.17  
 Llo'nī, flood-tide 44.16; 160.11, 21  
 Llo'k'in-, to support, 40.2, 6  
 Llwäx<sup>u</sup>, alder  
 Llha-, to have on, to put on (clothes)  
     28.22, 23; 78.5  
 Llha'wais, close, near, alongside 20.23;  
     50.20, 24; G 405  
 Lpe, wings  
 Lpe'ne, wings, feathers 46.2, 14; 138.25  
 Lpeq-, to be in arm-pits, 38.2  
 Lmix<sup>u</sup>, to chew 102.17

Llteta-, to put hands behind back (during  
     the so-called guessing-game) 38.24;  
     40.5  
 Ltā, land, earth, country, ground, place  
     6.5; 26.5; 36.20; 44.18  
 Ltā'yas, village 76.24; 80.3; 134.24  
 Lln-, to be in front (of something) 128.23  
 Llnō<sup>u</sup>, to be open 62.5; 72.5  
 Ltce'tcis, mile 136.4; G 361. *See* Lle'tc-,  
     to go out  
 Ltci, trout 168.26; 174.14, 15, 29  
 Lka-, to string 158.7  
 Lkw-, to cover up 82.14; 84.11; 146.21  
 Lkwī, cover, blanket 84.8; 146.20  
 Lk<sup>u</sup>-, to pour, to spill 102, 12; 136.27;  
     172.7, 14  
 Llxan-, to throw 42.4, 10; 104.15  
 Llxan-ye'es, to throw the mouth, to  
     shout 42.4  
 Llxāti'wis, crazy G 360  
 Llxwī'yux<sup>u</sup>, head-band made of wood-  
     pecker-feathers  
 Lx'in-, to examine 8.5; 12.6; 32.24  
 Lll<sup>u</sup>-, to close (eyes) 16.9; 17.3  
 Lle-, to come out (from water) 26.28;  
     28.1

## ALPHABETICAL LIST OF SUFFIXES.

[*n* = nominal; *v* = verbal; suffixes marked with an asterisk (\*) are proto-suffixes, or suffixes not discussed in the grammar for lack of sufficient examples; suffixes marked with a dagger (†) are formative elements not exemplified in these texts.]

-E, *v.* imperative 13.3, 4, 9; 20.18, 20;  
     24.10; 26.16; G 347  
 -Eis, *v.* imperative 54.12; 76.2; 80.14; G 349  
 -Em, *v.* imperative 60.15; 68.17; 80.15;  
     112.23; 114.5; G 348  
 -Em, *n.* nouns of location 9.6; 10.6;  
     38.14; 40.2, 10; 48.22; G 362  
 -Es, *n.* qualitative 12.3; 16.10; 17.5; 26.9,  
     10; 32.7; 44.17; G 361

-Etc, *n.* instrumental 5.4; 7.1, 3, 4; 10.2;  
     11.4, 9; 12.9; 15.8; G 370  
 -EX, -Eq, *v.* imperative 16.9; 30.23; 54.13;  
     114.7; G 348  
 -a (*see* -e), auxiliary  
 -a, *v.* pronominal 9.9; 22.23, 24; 24.17;  
     26.17; 28.22, 23; G 354  
 -a, *v.* infinitive 84.22, 23; 86.13; 108.10;  
     110.10, 26; G 359



- aai, *v.* intransitive 16.7; 24.3; 28.16; 56.5, 15; G 332
- aat, *see* -eet
- aatc, *see* -eetc
- aē'wat, *v.* frequentative causative 24.11; 34.3; 38.2, 3; 40.1; G 337
- ayawa, *n.* noun of agency 102.1; 126.15; 160.2, 7, 8, 28; G 364
- am, *v.* 19.3, 6; 24.5; 28.25; 42.24; G 360
- at, *see* -et
- anāya (= -enī + -āya), *v.* direct and indirect object 13.6; 16.4; 19.4; 28.25; 34.24; G 355
- anī, *see* -enī
- anu, *v.* infinitive 90.15, 26; 162.25; G 360
- atc, *see* -ātcc
- atc, *see* -etc
- atc, *see* etc
- āis, *v.* pronominal 22.28; 26.11; 30.12; 36.6; G 350, 351
- āya (*see* -īye), transitional
- āya, *v.* transitive 7.5; 8.7; 9.1, 2, 8; 11.4; G 352
- āyims, *n.* 20.14, 15; 40.26; 56.26; G 376
- āyu, *v.* past passive 10.4; 42.7; 48.15; 54.19; G 344
- āyām, *v.* distributive 5.1, 2; 20.10, 22.18, 20; 82.6; G 342
- āyā", *v.* past participle 10.3; 36.4; 44.22; 62.10; G 347
- āwas, *n.* verbal abstract 10.7; 11.7, 8; 22.14, 23; 34.6; G 362
- āmī, *v.* pronominal 17.2, 8; 24.4; 42.26; 54.15; G 350, 351
- \*-a", -ū, ō", *n.* 26.28; 28.8; 34.27; 44.16
- āye, *n.* 64.8; 78.20; G 376
- ānī, *v.* distributive 6.2, 8; 7.2; 12.5; 15.6, 9, 10; G 341
- ātcc, *n.* term of relationship 20.13, 24, 25; 24.3, 10; 26.3, 21, 24; G 365
- e, *v.* auxiliary 6.1; 9.4, 5, 6; 10.9; 12.9; G 349
- e, *v.* 8.11; 20.16; 24.26, 28; 32.23, 24; G 359
- e, -a, *n.* adverbial 11.1, 3; 13.5; 24.8; 26.20; G 406
- eet, *v.* causative passive 10.1; 17.3; 22.1; 52.11; G 345
- eetc, *v.* modal 42.7; 58.2; 64.28; 82.16; G 340
- eyāwe, *see* -ayawa
- eyīm, *n.* superlative 50.8; 126.16; G 371
- ewitc, *n.* local 22.29; 32.1, 13; 36.23; 48.23, 24; G 370
- ēm, *v.* indefinite subject 11.4; 14.3, 4; 22.8; 24.25; G 334
- et, *v.* causative passive 8.2, 4; 12.2, 3, 7; 13.9, 10; 14.1; G 346
- ēn, *v.* imperative 28.26; 82.19; 104.13, 20; G 348
- en, *n.* multiplicative 11.6; 20.4; 26.8; 28.4; G 373
- enīs, *n.* qualitative 16.4; 36.14; 90.2, 3; 96.26; G 361
- enī, verbal 11.10; 15.1; 28.14; 38.11, 14; G 349
- entcīs, *n.* ordinal multiplicative 42.21; 76.7; G 373
- etc, *n.* local 5.5; 7.10; 20.8; 22.11; G 369
- etc, *see* etc
- ēx, *n.* adjectival 9.6; 10.6; 36.25; 38.17, 18, 20; G 367
- ē', *v.* neutral 7.7; 8.1; 52.15; 56.5; G 334. *See* -ī neutral
- ē'yu, *v.* past passive 58.7; 84.16; 92.11; 174.10; G 344. *See* -īyu
- ē'wat, *v.* frequentative 6.4, 8, 9; 8.5; 9.6; 11.8; G 336
- ē'tc, *n.* local and modal 7.8; 9.8; 11.5; 12.2; 20.12; G 367
- i, *n.* 62.23; 72.29; 118.18; G 375
- īyawa, *see* -ayawa
- īn, *n.* quantitative 6.3; 44.26; 50.7; 52.16; G 364

- īnī, *n.* distributive 42.15; 84.20; 90.8; 168.11; G 371
- īs, *nominal* 5.3; 4.5; 6.1, 2, 6, 8; 7.6, 10, 11; G 360
- īs, *nominalizing* 6.3; 44.26; 82.4; 126.14, 15; G 365
- īs, *n.* ordinal 6.2, 7; 11.9; 120.1; 164.13; G 372
- ītc, *v.* modal 5.1; 32.10, 11; 132.4; G 340
- \*-īl, -l, *nominalizing* 14.7; 15.5; 20.5, 16, 21; 32.15; 40.7 (*evidently the abbreviated form of the pronominal particle* di<sup>l</sup> something; *see* G 407, 408)
- \*-ī, *nominalizing* 15.8; 36.17; 44.16; 50.13, 15
- ī, *v.* neutral 7.7; 8.1-3; 9.3, 4; 10.1; G 334. *See* -ē<sup>i</sup>
- ī, *n.* 60.20; 64.9; G 377
- īyem, *v.* plural 44.22; 84.15; 138.19; 140.7; 144.4; G 358
- īyex, *n.* adjectival 50.6; G 367
- īyat, *v.* causative 8.9, 10; 12.1; 20.8; 24.9; G 331
- īyas, *n.* plural 82.14, 18; 86.12; 130.23; G 375
- īyal, -āyal, *n.* 104.9, 18; G 376
- īye, *v.* transitional 6.5, 6; 8.2; 9.8; 10.1, 5, 7, 8; G 338
- īye, *n.* 40.12; G 376
- īyetex, *n.* adjectival 150.5; 152.26; 156.17; G 367
- īyeqem, *v.* passive 19.6; 30.27; 38.5; 40.27; G 344
- īyu, *v.* passive 68.5, 7; 92.29; 94.3, 5, 18; G 344. *See* -ē<sup>i</sup>yu
- īwat, *see* ē<sup>i</sup>wat
- īwe, *v.* inchoative 17.6; 20.7; 24.11, 22; G 335
- īt, *v.* imperative 20.13; 26.24, 26; 74.3; G 348
- itex, *v.* plural 38.21; 56.16; 80.9, 12; 88.8, 12; G 358
- itc, *see* -ē<sup>i</sup>tc
- īl, *v.* pronominal 10.6; 15.2, 3; 24.14, 15; 50.1; G 350, 351
- yext, *v.* pronominal 46.9, 21; 154.14; G 354
- yextāis, *v.* pronominal 50.26; 86.20; 170.25; G 354
- yextāmī, *v.* pronominal 148.2; G 354
- †-yextū, *v.* pronominal G 354
- ōnāya, *see* -anāya
- ōnīs, *n.* verbal noun 32.11; 76.22; 80.21; G 363
- ō<sup>i</sup>wat, *v.* frequentative 9.9; 14.7; 24.17; 26.14, 18; G 337
- u, *v.* transitional 12.4; 34.13; 42.11; 52.5, 6; G 340
- ume, *nominalizing* 38.12; 92.7, 15; 146.26; G 365
- utc, *v.* modal 12.7; 14.2; 17.6; 66.22; G 340
- ū, *v.* present passive 10.5, 6; 42.5; 48.16; 56.5; G 343
- ū, *v.* pronominal 19.9; 120.23; 122.16; 128.20; G 350, 351
- ū, *v.* plural 22.15; 44.23; 48.5, 6; 52.2; G 357
- ū, *n.* interrogative 5.3; 6.9; 7.1; 8.8; G 372
- waq, *v.* distributive 28.7; 30.8; 50.12; 70.19; G 343
- hīna, *n.* distributive 58.9; 170.12; G 374
- me<sup>n</sup>, *v.* reciprocal 38.23; 46.9, 21; 48.16; 82.1; G 332
- t, *v.* transitive 5.1-3; 6.4, 5; 7.3, 8, 9; 11.1; G 328
- tes, *n.* qualitative 86.2; 144.20; G 361
- \*-n, *distributive* 5.1, 2; 12.4; 20.1, 23; 28.16; 46.1; G 327
- nē<sup>i</sup>, *v.* distributive 7.5, 10; 13.4, 5, 7; 38.1; G 341. *See* -nī
- nē<sup>i</sup>was (= nē<sup>i</sup> + āwas), *n.* abstract 102.17, 18; 108.21; G 363
- nī, *v.* distributive 46.1; 72.14; 168.12; G 341. *See* -nē<sup>i</sup>

- nts, *v.* transitional 22.7; 60.3; 68.12; 164.25; G 339
- \*-s, general nominal 58.5, 14; 72.11; 74.22; 86.2; G 326, 328
- sī, *n.* verbal noun 58.19; 62.18; 112.10; G 363
- ca, *n.* 22.26; 64.32; G 375
- ts, *v.* transitive 5.5; 6.1, 3, 4, 7; 7.4-6, 10, 11; G 329
- \*-tc, general adverbial 7.1; 18.6; 20.4; G 327, 328
- tc, *v.* modal 6.1, 4; 8.2, 3; 14.1, 2; 17.7; G 340
- †-ka, numeral G 403, 404
- qem, *v.* defines the subject 11.6; 22.7; 64.30; 86.6; G 332. *See* -xem
- γiya, *n.* 128.19; 130.9; 144.21, 29; G 376
- xem, *v.* defines the subject 9.3; 14.4, 6; 15.4, 8, 9; 18.1; G 332. *See* -qem
- lī, *n.* 142.10; G 384
- \*-l, *see* -lī











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